

SEPTEMBER, 1957

# NEW Christian Advocate

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# NEWSLETTER

METHODISTS ARE MERELY TOLERATED in China. The church is safe so long as it poses no threat to the Communist regime. When it does, it will be liquidated. These are the impressions of Canadian newsman William Kinmond, a recent visitor to Red China. In an interview with Methodist Bishop Z. T. Kaung, he heard the bishop say the church is needed because of the people's spiritual longing. The church does have a future in China, says Kaung. Kinmond found church properties in good repair.

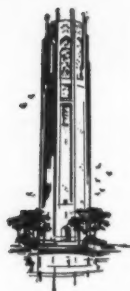
NEW EDITOR of the South Carolina Methodist Advocate is 59-year-old Adlai C. Holler, Sr., for the last five years a pastor at St. George, S.C. He succeeds J. Claude Evans. (See item, page 108.)

ROMAN CATHOLICS ANSWER WORLD COUNCIL. A move by the council's central committee to study religious liberty in Catholic and other countries has aroused Catholic spokesmen. They claim the committee's action has done "great damage" to Catholic-Protestant relations. Some Catholics now will be less willing to co-operate in joint projects, they warn. (See story, page 97.)

MORE SPACE FOR CAMPERS. California-Nevada Conference has traded a 22-acre campground for a new one—with 620 acres. Conference campers skyrocketed from 1,600 in 1950 to 3,300 last year. The new \$85,000 property is nearer the conference's geographical center, can handle 125 persons immediately, and can be used year-round.

TRY PLAN TO EASE RACIAL TENSIONS. An undisclosed West Coast city reports that local churches placed 50 non-white families in seven outlying areas over a nine-month period. The idea in dispersing these families was to stem fears that go with "changing neighborhoods." Officials in the National Council of Churches are studying the plan. If it works it might be used elsewhere.

(For more church news see page 97.)



GEORGE J. SCHULMERICH ANNOUNCES  
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# THIS IS MY BEST



*We invite you to share with others some of your favorite sermon illustrations.—Eps.*

## Experience

A grubworm in a pond once approached the amphibian frog and said: "Respected frog, may I ask you a question?"

"Ask away," burbled the frog.

"Well, what I want to know," said the worm, "is, what's beyond the world?"

"What world?" said the frog.

"Why, the world of this pond we live in," said the grub.

"If you think this pond is all there is, what do you call what is outside the pond?" puffed the pompous frog.

"That's what I want to know," said the worm meekly.

"Well, if you must know, it's dry land," said the frog.

"And what's that?" said the grub.

"What is this dry land; can you

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swim there like we do in the pond?"

"Why, no, of course not, you poor, ignorant worm; there is no water there."

"Well, if there is no water, then what is there?"

"Why, air, of course."

"Air! What's that?"

That puzzled even the frog, who said: "Well, it's the nearest thing to nothing that I know of."

"I don't understand," said the grub.

"That is to be expected," said the frog, and swam away.

But one day the grubworm felt an irresistible urge to climb a lily stem and lie upon a lily pad, until the sun dried its skin; whereupon it split open and stepped out a beautiful dragonfly.

And buzzing above the old frog, he said: "Now I understand."

—ALFRED W. SWAN, quoted in the bulletin of Central Methodist Church, Knoxville, Tenn.

## Suffering

Following the incident in Miami when a shot intended for President Franklin D. Roosevelt wounded fatally Mayor Anton Cermak of Chicago, the secret service questioned the murderer to learn whether the plot had been planned by a subversive organization.

The killer insisted that he had acted alone: "I belong to nothing, I belong only to myself—and I suffer."

This is often the predicament of modern man outside the Church. He has no center of allegiance, he belongs to nothing—and belonging only to himself, he suffers.

—BRUNSON WALLACE, Greensboro, N. C.

NEW CHRISTIAN ADVOCATE

# On the Record

## THE NEW Christian Advocate

Christian Advocate est. 1826 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley  
Founder of  
Methodism  
1703-1791

"Methodists alone do not insist on your holding this or that opinion, but they think and let think. Neither do they impose any particular mode of worship.

"I do not know of any other religious society wherein such liberty of conscience is now allowed, or has been allowed since the days of the apostles. Herein is our glorying and a glorying peculiar to us."

### On Getting Involved

THE CELEBRATION of Labor Day, early in September, always reminds me of one thing most people have in common: we have to work.

There are exceptions, of course. There are the invalid, the aged, the depraved, the inheritor of wealth. My grandmother did not work in her latter years because of an affliction with palsy. Grandpa not only took care of her every need but kept house until he died at a ripe 93. An acquaintance of mine is an heir who spends his time not earning his bread by the sweat of his brow, but in social and political activities and puttering around his garden.

Persons who work are, in one way or another, inevitably brought into contact with other persons. And this human relationship provides the ground for tension. Thus, all labor-management problems are basically problems in human relations.

While it has always been true that work with others brings troubled human relations, tension is heightened and problems are more complex in our time of collective action and co-operative living.

The individual no longer operates as he once did. For example, he no longer produces his own food or

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T. OTTO NALL, *Editor*

NEWMAN S. CRYER, JR., *Managing Editor*

FLOYD A. JOHNSON, *Art Editor*

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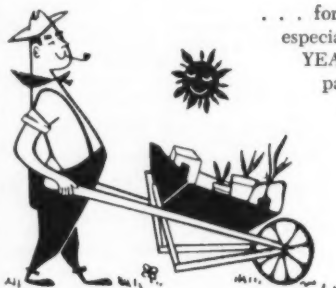
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clothing or shelter. He depends upon the services of manufacturers and suppliers for virtually all his needs.

Mostly, the individual acts collectively (horrible word) with others through a labor union, a management or business association, government agencies, or community organizations.

Obviously, we cannot abolish working and acting together sociologically in our time. The question is, what ought we to do about the hazards and evils of this "collective" living—the injustices that inevitably develop.

While there are some who contend that labor-management problems should be handled by industry, and that the Church should stick strictly to its business of religion, there are others, including leaders in labor, management, and business, who see that all industrial problems have ethical and spiritual aspects.

The Methodist Church took a step in the right direction when, in 1952, it created a Board of Social and Economic Relations. Church-sponsored conferences on industrial relations are now being held. Last spring, three clergymen, including one Methodist, Bishop G. Bromley Oxnam, accepted appointments by the United Automobile Workers to a seven-man board that will act as public watchdog on union problems involving ethics.

On the local level, there is much that the individual pastor can do. He may not know how to meet a company payroll or understand the economics of labor, but he can be a specialist in the ethics of human behavior. If he is a competent minister, he will be able to recognize injustices.

The Church at both the national and local levels has been seeking to

contribute to a "Responsible Society." The World Council of Churches has directed major effort to the study of the meaning of that kind of society. This word, "responsible," occurs more and more in church-sponsored groups. It is another way of saying stewardship.

Achieving a responsible society is admittedly difficult in our time of super-patriotism and worship of Capitalism. It is easy enough to see the virtues of our own system in contrast with Communism as an economic system. But we are reluctant to turn the spotlight of criticism upon ourselves. This became clear to me when I watched Professor Hromadka of Communist Czechoslovakia trying to explain at the Evanston World Council Assembly that his Christianity took precedence over his relation to Communism. An American press officer was giving him a hard time. Hromadka's point was that Christians in the United States of America are just as much involved with Capitalism as he is involved with Czechoslovakian Communism. (His effort to justify Russian tactics in Hungary is another matter.)

It would be a sign of softness in the American church if our economic life were not to be appraised by responsible church people. If the Church is to be an effective force among the giants in our industrial society, it must remain a critic, in the best sense of that term, of injustices within the system under which you and I live and work.

Neuman A. Lyerly

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# Christianity, Communism,

By G. BROMLEY OXNAM

*Our present conflict is between two claimants  
for man's soul. War against communism  
must now be waged in the minds of men.*

IN *Communism and the Conscience of the West*, Bishop Fulton J. Sheen writes:

"For the sake of clarity a word ought to be said why the Church is *not* opposed to communism. It is not opposed to communism because communism is anti-capitalistic. If by capitalism is meant, not diffused ownership of property, but monopolistic capitalism in which capital bids for labor on a market, and concentrates wealth in the hands of the few, then from an *economic point of view alone*, the Church is just as much opposed to capitalism as it is to communism. Communism emphasizes social use to the exclusion of personal rights, and capitalism emphasizes personal rights to the exclusion of social use. The Church says both are wrong, for though the right to property is

personal, the use is social. It therefore refuses to maintain capitalism as an alternative to the economic side of communism. . . .

"The Church agrees with communism in its protest against injustice of the economic order, but it parts with it in the collectivity being made the sole employer, for this reduces the individual to the status of serf or a slave of the state . . .

"There is a closer relation between communism and monopo-



G. Bromley Oxnam is resident bishop of the Washington (D.C.) Area, The Methodist Church.



## and Common Sense

listic capitalism than most minds suspect. They are agreed on the materialistic basis of civilization; they disagree only on who shall control.

"The Church . . . knows that the disorganization of the world is largely due to the fact that it is not organized by any conscious acceptance of purpose other than the immediate interest of a Capitalistic class on one hand, or a Communist class on the other hand. That is why the economic policy of the Church is consistently in opposition to both capitalism and communism." \*

Bishop Sheen saw, as did the leaders of the World Council of Churches at Amsterdam and Evanston, that the Christian Gospel must not be identified with any economic system. When Christians in "Socialist" Britain, Communist Russia, Cooperative Scandinavia, or Capitalist United States attempt to identify the Gospel with the prevailing economic system, they make the Church a chaplain to the *status quo* and deny its true function as the voice of judgment.

\* From *Communism and the Conscience of the West*, © 1948, used by special permission of publisher, Bobbs-Merrill Co., Inc.

Christianity affirms that all economic systems must be brought under the judgment of God. This is not to equate communism and capitalism. It is to refuse to equate the Gospel and any system.

Communism is more than an economic system. It is a philosophy of history from which emerges a consistent and coherent creed to which the state and individual must conform. It is also a theory of social development, a tactic, and an economic theory. Communism holds that the prevailing mode of production is decisive in determining the social institutions, culture, morals, and even religion of a certain period, and affirms that ultimate reality is material.

In the Marxian theory of social development, the historical process is seen not alone as a conflict of ideas but basically of classes. This continuous process of thesis being met by antithesis, and out of the impact a new synthesis emerging, was for Marx ultimate reality. If the historic process is inexorable change, and this process is reality, then there can be no absolutes outside it.

The rejection of absolutes and

the denial that reality lies in the transcendent moral principles mean that communism is in irreconcilable tension with Christianity at a vital point; namely, the Christian insistence that there has been a revelation of ultimate reality in Christ in which man beholds not only the love and purpose at the heart of the universe, but through which man experiences God's love, God's purpose, God's forgiveness, in a word, salvation.

This revelation of God in Christ, and the redemption that lies therein, is superstition to the Communist, is salvation to the Christian. The Communists see redemption in their program, a redemption in which social injustice will be ended and the classless society established. There is no God who stands in judgment upon all systems. The Communist believes the historic process moves toward the classless society and the end of exploitation of man by man, and in this sense is utopian.

The Christian finds evil in certain aspects of present property relations, but is not so naïve as to hold that changes in property relations alone can bring the just society. He knows there is a sinful heart as well as sin wherever property relations result in the exploitation of man by man. Remove the exploitation of man by man by socializing the means of production and, presto, says the Communist, the classless society is here. Remove

exploitation by all means, says the Christian, but be scientific enough to face the fact that evil is present in love of power, prestige, display, passion, and greed.

The Communist rejects reform as inadequate, insists that revolution is inevitable, but misses the fundamental fact that regeneration must reach the sinful heart.

Communism's basic appeal is to the mind. It is there that the war must be waged. Radhakrishnan, scholar and statesman, in his great work, *East and West, the End of Their Separation* (Harper & Bros., \$2.50), declares: "The cold war today is not with this or that nation. It is not a conflict between two nations but between two claimants for the soul of man." He adds: "The appeal of Communism is not merely to the material needs of man but to the human desire for status, for equality, for freedom from domination or oppression, political and economic."

Communism and Christianity are in tension as atheism confronts theism, and as their contradictory conceptions of the nature of man are taught. The Marxist is avowedly atheistic. Christianity rejects a philosophy which is "atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny." But Christianity must oppose likewise the practical atheism present in capitalism where God is declared to be irrelevant to the economic process, and man re-

fuses to admit that God's will must rule.

Too many hold that the Communist threat to freedom can be met by police methods or war. The saboteur and the subversive must be discovered, tried by due process, and punished if found guilty. This is taken for granted. But the hysteria of recent years made little contribution to careful police work and failed utterly to get at the intellectual challenge and menace of the Communist movement.

Common sense would dictate the kind of approach manifest in the illuminating study entitled *Report on the American Communist*, by Morris L. Ernst and David Loth (Henry Holt, \$3.00). There is more constructive material in this than in all publications of the Committee on Un-American Activities.

It is estimated that in the 30-year period ending about 1950, approximately 700,000 persons left the Communist Party in the United States. At first 700,000 seems a staggering total of men and women who had been party members. Actually this means less than 25,000 persons a year. Too many to be in the party, but not a great total in the population.

But the important fact is that the Communist could not hold young Americans. Ernst and Loth show that the majority of the rank and file of the party had not only joined but had left the party by 23 years of age. They were children of pro-

fessional men, accustomed to comfort and often luxury. They had more schooling than the general population, a large percentage holding college degrees. Financial gain was seldom a motive for joining. Many recruits never had a sense of "belonging," were unpopular, ignored, shy. They sought expression in a cause and had not found the cause in the Church.

These 700,000 of the rank and file were Americans. The hard core of leaders were largely foreign-born. These young people did not find either the cause or the satisfaction in the party. They were soon disillusioned. Intelligence would have dictated a policy of accelerating the movement out of the party. Fear of being smeared and of discrimination, economic penalties, party blackmail, and McCarthyism kept many in who would have left.

By seeing the Communist Party as it is, Ernst and Loth provided a common sense basis for legislation likely to turn on the light with its germicidal effect.

CHRISTIANS with common sense will make the following propositions clear:

1. The Christian of the 20th century, like his brothers of the first century, must out-think, out-love, and out-serve paganism.

2. The Christian must not identify the Gospel with any economic system, Communist, Socialist, Capi-

talist. He holds that all systems stand under the judgment of God.

3. The Christian who belongs to the Protestant church should be proud of and constantly affirm the fact that Protestantism creates an atmosphere uncongenial to totalitarianism of all kinds. Protestantism insists upon the right of private judgment. By standing for the free mind, it makes man ready for the impact of systems of the unfree mind.

4. The Christian is a theist who sees every man as a son of God; and, therefore, the exploitation of one man by another is of greater concern to a Christian theist than it can be to a Communist atheist.

5. The Christian ideology cannot be enthroned by force nor can Communist ideology be demolished by nuclear bombs. The issue will be settled in the mind.

6. The Christian must master his faith until the faith masters him. It is only a dynamic Christian faith that can meet and destroy a dynamic Marxist materialism. Thus a revival of religion, in which the regenerating power of God's love and forgiveness, righteousness, and justice are let loose in the world, and by which not only the heart is changed but our political, social, and economic life becomes Christian in spirit as practice is essential.

7. The Christian will not be entrapped by the stupid who refuse the economic reform requisite to the enrichment of personality.

Many men were so blinded by economic dogma that they castigated the reforms of the Roosevelt administration as communistic when, as a matter of fact, the long overdue reforms were contributions of first importance to the maintenance of free enterprise and the continuance of a reformed capitalism.

8. The Christian who knows that personality flowers in freedom, and that the maintenance of freedom is a Christian obligation, insists that the totalitarian has conquered when a democratic people abrogate their civil liberties and adopt the totalitarian technique to meet the totalitarian threat. He rejects hysteria and hatred, knowing that hysteria destroys clarity of thought and hatred divides the community.

9. The Christian rejects the summons to a holy war, designed to conserve the power, the property, and the prestige of the Church. He knows this is not the call of God, it is the sinister suggestion of satan. On the contrary he hears the commissioning call of Christ, "Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you . . ." (Matt. 28:19).

10. The Christian will do well to kneel in repentance at an altar, to ask if his brother hath aught against him, and finally to rise, resolved to translate the ethical ideals of Jesus into the realities of world law and order, economic justice, and racial brotherhood.

## **Pastoral Care in an Industrial Setting**

By CLIFFORD H. PEACE

**A qualified minister with adequate facilities can influence the policies and practices of both management and labor.**



*Clifford H. Peace is pastor-counselor at the R. J. Reynolds Tobacco Company, Winston-Salem, N. C.*

**MY** MINISTRY is serving among the 12,000 employees of a tobacco company. The 33 persons who come to me in an average month for 67 counseling sessions are not the only ones who have personal problems. But I want you to meet a few of them.

A man holding an important job with the company came to see me because his marriage to an emotionally immature woman had gone on the rocks.

A man in management, who had been in a psychiatric hospital, was trying to readjust to his job and life situation and wanted the help of religion.

The wife of one of our employees came because a member of her family was in a psychiatric hospital. She felt that it might have been her fault. A middle-aged Negro woman came because she was feeling an overwhelming sense of guilt, which was breaking her. A potential alcoholic was unhappy in his job and with his boss. Another young man wanted to discuss the strange and dangerous conduct of a brother-in-law, who appeared to be in the early stages of a mental disease. Then there was the tense, anxious, and resentful man in his late thirties, who had unconsciously transferred hate for his father to his boss.

A man came whose supervisor had called to say that his employee was so depressed that it was inter-

fering with his work. His wife and child had left him three months before.

A mother of three children wanted to get from a night to a day shift, because she feared her alcoholic husband was not taking proper care of the children while she was at work.

It was a theft, resulting in the loss of a job, which brought a young man to my office who needed to talk out the problem. An office worker came because he was wrestling with a dark fear—he wanted to talk and for us to go to the chapel adjoining my office for prayer.

During a little more than seven years, 2,344 different persons have voluntarily come to my office for a total of 4,539 counseling sessions of an hour each.

**I**N MY counseling program with these people I have noted what seem to be four minimum requirements.

First, there must be a mutual and sincere desire on the part of industry and the Church to make an on-the-job religious program available and successful. I know of no timid or half-hearted efforts that have succeeded.

Second, before such a program is launched, both industry and the minister involved should know, at least in a general way, what they expect to achieve. There must be

some kind of agreement on a goal.

Third, each party to the agreement must act from pure motives. Certainly no plan conceived in selfishness and executed by shady practices can hope for God's blessings.

Management must not enter upon this venture just to achieve a material advantage. But it is my belief and observation that the company which acts from religious motives reaps a material reward that is a by-product of the real purpose to serve mankind.

Obviously, management should never consider a religion-in-industry program to be a substitute for fair and just management-labor policies and practices. With the proper motivation, however, the quiet influence of a minister in industry can affect for good all policies and practices.

In my judgment, a minister should not join industry to prevent unionization, or a labor organization to affect industry's unionization. I am concerned by the prospect of ministers leading industry's fight against unionization on the one hand and ministers leading labor's fight for unionization on the other.

Industry should not consider religion-in-industry something which the front office buys for those below a certain labor grade. For some years I have been saying that, if management does not consider it good for all, the employees will

probably consider it good for none.

A company should never feel that, by providing the services of a minister, it has purchased the accumulated influence of the minister's office or has achieved the power of religion for material gain. On the other hand a minister who undertakes this special ministry must have the same call that would lead him into any other.

Fourth, both the minister and the company should be prepared to assume two important responsibilities: (a) the company must be prepared to give to the minister the facilities, backing, and freedom he needs if he is to do his best work, and (b) the minister must be prepared through knowledge, experience, and aptitudes to perform his task.

Let me list nine general qualifications for the minister:

He must be old enough to have acquired some experience; young enough to make major adjustments. He must have some knowledge of large organization structures and procedures. He must have the ability to accept and maintain a team relationship on a staff. He must be sure that his clerical credentials automatically bring him no status as a super-personnel man or a final authority on human relations. He must not expect to become a Mr. Fix-it, operating out of channels and over the heads of others in matters not pertaining to his profession.

He must not consider the industrial organization as a church organization or his own industrial chapel a substitute for the Church. He must never preach to captive audiences, make a practice of performing marriages or conducting funerals, nor even visiting the sick without the knowledge that he is wanted. He must have a broad understanding of the feelings and problems of the working man, the supervisor, and top management. He must have a thorough knowledge of human motivation and a practical understanding of counseling techniques.

He is first and last a minister, and not a psychiatrist. I make this statement, not in spite of, but because I am convinced that our people's worst illness is emotional, and a pastoral counseling program is the best way to treat it.

An on-the-job religious program *is* some things, and it *is not* some others. It is not preaching little sermons or giving good advice to those who come. It is not judging those who share their confidences. It is not the man-of-the-cloth version of the detective policeman.

At the R. J. Reynolds Tobacco Company the pastoral-counseling ministry is carried on in the centrally located office building. My office is approached without going through any other. I have a reception room with a receptionist-secretary, a private office for counseling, and a little gothic chapel which

is available for private meditation and prayer.

Pastoral counseling is done on an entirely voluntary basis. No one *must* come; anyone *may* come. Those who come do so without loss of time or expense.

It is also strictly confidential. No one else in the company is permitted to know who comes or why, except with the knowledge and consent of the person counseled. They can, therefore, talk freely without fear of prejudicing their job interests.

In such an atmosphere the employee feels accepted and understood. He is free to ventilate negative, hostile, and destructive emotions that may be making him sick. He gains insight into causes behind baffling symptoms, so that he knows where to begin on his problem. He examines alternatives

and their probable consequences. He either finds, regains, or learns to use his religious faith more adequately.

I remember what the well-known psychoanalyst, Karl Jung, said: "Among all my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age had given to their followers, and none of them has really been healed who did not regain his religious outlook."

This is the premise on which our pastoral-counseling program functions. Through it the emotionally ill are being healed and God's influence felt.

### DOWNGRADING OUR TEACHERS

ALREADY there is developing some tendency to meet the growing teacher shortage by adopting plans and procedures that constitute turning the educational clock backward. Temporary and substandard certificates are being issued in increasing numbers to those lacking requisite professional training. Requirements of academic education at or below the college level are being lowered. In some localities the proposal has been made that certificates for rural school teaching be granted to high school graduates.

Thus the progress of the last fifty years in raising academic and professional standards for teaching may be seriously modified or lost altogether. Downgrading our teachers will not meet the competition for manpower of industry and other professions unless it is done so drastically as to affect seriously the integrity of teaching itself.

—ALEXANDER J. STODDARD in *Schools for Tomorrow: An Educator's Blueprint*



# How to Read the Bible in Public



By DWIGHT E. STEVENSON

I HAVE a very simple proposition to offer you: *If ministers could learn to read the Bible properly, it would be worth while coming to church for no other reason than to hear the Bible speak to us.*

We could lay aside the sermon, dismiss the choir, and dispense with the anthem; we could even omit the singing of hymns—and the living Bible read in living terms alone would justify our coming together. It would do more than that—it would instruct us, quicken our devotion, and deepen our Christian commitment.

In contrast to this, what happens? Scripture is read casually, non-creatively; it is made into a dead letter by a dead reading. Churchgoers do not listen. They tolerate the public reading of Scripture, but they do not participate in it.

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*Dwight E. Stevenson is professor of homiletics, College of the Bible, Lexington, Ky.*

It has remained for the actor, Charles Laughton, to show ministers how exciting the Bible can be when it is read aloud as it is meant to be read. Few of us can read with the creativity of Laughton; but there is scarcely a minister who cannot read the Bible at least twice as well as he is now doing. Some men will find that they have a very considerable reading talent. And all can improve.

The steps are spelled out simply but fully in the book, *Helping the Bible Speak*, by Johnnye Akin, Seth Fessenden, P. Merville Larson, and Albert N. Williams (Association Press, \$2.50). The secret is there for those who care to master it. Let me set down in briefest form a few rules:

1. *Never read the Bible in public without rehearsing it in private.* Even if you know the passage well, go over it carefully. Good reading is not merely pronouncing all the words correctly; it is penetrating to the spirit and meaning of a passage.

2. *Try to read it as you would speak it.* Reading is best when it is most like talking. On a printed page words are of equal weight and they move at the same pace; but spoken words are different. Some are given slowly and with great emphasis; others are delivered hurriedly. Some are almost "thrown away."

Spoken words are delivered at different pitch levels with varying volume and many pauses, long and short. Don't be afraid to make your reading style flexible—a moving and changing conversation between lecturer and people.

3. *Study the passage to get into its meaning.* You have to do more than understand it. You have to inhabit it. Re-create it for yourself, not simply in ideas but in images—in color, line, sound, and touch—until "you are there in body as well as in idea."

4. *Identify yourself with the spokesman in the passage.* If there are several spokesmen, change identities as you come to each speech. This makes dialogue realistic, but it does even more than that: it tends to make the whole scene come alive.

For example, Pilate's cynical question, "And what is truth?" can be read properly only if you take Pilate's role for an instant. The reply of Jesus is in sharp contrast, and you will need to shift to the role of Jesus to make it realistic.

5. *Curtain the scenes of a reading.* There are often shifts of scene

or turnings of thought which deserve to be indicated by a long pause and by a shift of mood.

6. *Punctuate your reading with plenty of silence.* Pauses are to reading what margins and spacing are to a printed page. Pauses are the punctuation of reading. No literate person would write without commas, semi-colons, and periods. Do not read without pauses. But make those pauses living and meaningful, not mechanical. Learn to use your pauses to look ahead and grasp the next unity of thought before conveying it.

7. *Read phrases, not words.* To make sure that you are doing this, mark your passage for phrases, using a stroke (/). A double stroke can indicate a major pause.

Underscore the important word or words of each phrase. Then emphasize them.

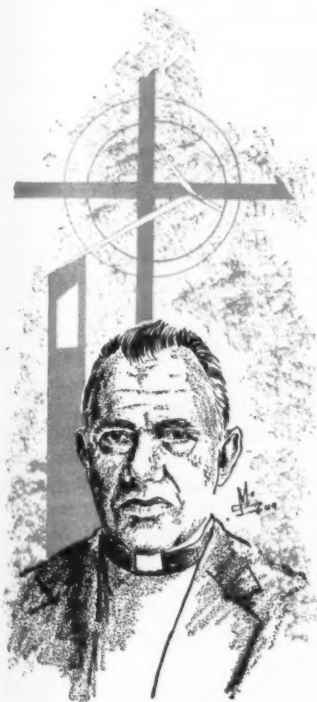
8. *Exaggerate a little.* Curiously enough, exaggeration increases naturalness. If you doubt this, why not check it for yourself by using a tape recorder?

Churchgoers seldom give much attention to the Scripture reading. That is not the fault of the Bible. It is the fault of the readers, and we can do something about it, if we want to. It all boils down to one simple word: *practice*.

Practice what you read before you read it, and practice it until it comes alive for you. Then you will be ready to make it live for your people.

# What Do Church Buildings Say?

By EDWARD S. FREY



Edward S. Frey is executive director of the department of church architecture for the United Lutheran Church in America, New York City.

SEPTEMBER, 1957

Theologically disciplined architecture speaks the faith and belief of the Christian Church. So think of what you want your church to say before you build.

**C**HURCH BUILDING, as everything else we do in God's name, must begin and end in him. This means that in the planning of churches and church school buildings we give first place to theology.

Much too often cost, style, and convenience get priority over theology. These are important, but thinking about them must come after the members have decided what they really believe about God: why he has called them together in the Church, and what they are to do as his people. So, when you prepare to erect a church building, theology comes first and architecture afterwards.

Theology is ordinarily defined as the ideational element in religion. Any orderly formulation of religious faith, of doctrine and practice is a theological statement. The-

ology can and should be plainly expressed in the fabric and floor plan of a church building. A statement of what we believe about God and our responses to him can be made as clearly in a building as in a book.

Our church buildings speak, and they say something to everyone. They speak whether we wish them to or not. They will say what we want them to say—no more and no less. A well designed church fairly shouts the beliefs of those who worship there. Every part of the building—the windows, the chancel, the furnishings, even the floor plan—is vocal.

Just as we require that the preacher speak truthfully, grammatically, and with conviction, we should demand that our churches be required to proclaim the Christian event eloquently.

The exterior of every successful church building will say, "I am a church. The people who worship here believe in the triune God and at the impulse of his love have built me. Through them I have made a difference in this community."

Through the centuries theology and architecture have developed a language by which the church building speaks. Of course there are limits to what is possible, but a number of expressions do exist that are widely understood. Let us look at a few of the more familiar ones.

If there is a single spire pointing upward, the faith in one true God

is declared. If there are two spires they proclaim a faith in the Incarnation—our Lord as God and man. A sturdy tower speaks of the Christian's faith in God as our refuge and strength. A cross on the gable or spire tells of him who said, "And I, when I am lifted up from the earth, will draw all men to myself." (John 12:32). This building is his and it is also ours because we are Christ's people.

Red doors, which happily are becoming more common, speak of Christian zeal and tell that through the shedding of Christ's blood we enter into eternal life with him.

If the interior of the building is eloquent, immediately upon entering we should be aware of a message. The main body of the church proper is unlike a public hall of any other kind. This instruction for building a church appears in a Christian document dating from the third century: "Let the building be oblong toward the east like a ship." This says that the church is a ship bearing souls over the troublous seas of life. This concept is the origin of the word *nave* (Latin: *navis*, or ship) for that portion of the building containing the pews.

For a long time the custom was to build the church east and west with the chancel and altar in the east. To this day, the altar end of a church is known as the "east end" and the opposite as the "west end," regardless of the true direction of

the longitudinal axis of the nave. This reminds us of the "sun of righteousness" and the "bright and morning star" which rise in the east, symbols of our Lord.

Much is added to the speech of the church by the great aisle that leads directly eastward through the nave. This aisle, clean and straight, gives movement to every mood of worship. It draws the attention to the altar which speaks of the meeting of God and man.

"Here," says the articulate church building, "is a parable of the Christian journey. In faith and in fact you travel forward up this aisle to receive as heirs with Christ all that has been prepared for you from the beginning. You ascend this aisle in prayer and praise. Along this aisle you move to confirmation, Holy Communion, and dedication. The processions of both the living and the dead traverse it."

THIS is just a little of what a church building can say if thought—religious thought—is given to its planning. The historic furnishings and universal symbols such as the cross, altar lights, and so on, can say even more. But, it should be clear from the few examples cited how a well designed building in which the nature and intention of God's house have been given first consideration can be a plain statement of our theology.

Architecture in the service of the

Church must be consecrated and in its visible expressions a sound witness to the Gospel. The true owner of the building is God; for this reason his house must recognize his qualities and character. When a church and related buildings fail as symbols and as instruments of service, it is because the primary theological considerations have not been placed above secondary motivations. Such failures are manifest in a poverty of overall design, pinched and noisy classrooms, naves and chancels cluttered with meaningless objects, and a general atmosphere of confusion.

Buildings that have been planned with the theological considerations in first place will be distinguished by the following characteristics and will be theologically correct, ecclesiastically proper (i.e., fitted to the worship, educational, and fellowship patterns of the members), and characteristically true of the One we worship.

If the building is to be *theologically correct* everything about it and all objects related to it must belong to its high purpose. The rooms must possess unity and all objects, decoration, and arrangements must be such as to preserve that unity. The architecture must support the activities of the congregation which are centered in Christ.

If the building is *ecclesiastically proper*, it will provide a fitting material and an aesthetic setting for

## "In Remembrance of Me"

METHODISTS around the world will join other Christians Oct. 6 in World-Wide Communion Sunday. Their gifts through "The Fellowship of Suffering and Service" will make possible rewarding fellowship and friendship for persons like Jane, an unhappy, motherless WAAF.

Funds apportioned to the Commission on Camp Activities were channeled to the congregation of Union Methodist Church, Belleville, Ill. Jane first attended this church with friends from Scott Air Force Base. Then she was "adopted" by a church family and, when a love affair developed, they helped plan her wedding. The church provided the trousseau, music, a soloist, flowers, a reception, and even a father to "give her away" in the wedding ceremony.

Half of the offerings from World-Wide Communion Sunday are used for a ministry to boys and girls in the armed forces. This is divided equally between the Commission on Camp Activities, the agency which assists congregations adjacent to military bases provide a social, moral, and spiritual ministry to those in service, and the Commission on Chaplains.

The other half of the World-Wide Communion Sunday offering goes to MCOR. Those initials are well known in Korea, in India, in a score of other countries where Methodist benefactions, administered by the Methodist Committee for Overseas Relief, have fallen like "the gentle rain from heaven" upon the parched ground of desperate need.

the activities of the congregation—so planned as to make every provision for the orderly gathering together of the people in response to the Gospel, to magnify the means of grace, and to surround every act with decency, order, and beauty.

If the building is to be *characteristically true of the One we worship*, it will have a quality, to use Emil Brunner's phrase, that will "prepare the way for the Word to enter the soul." The building will have beauty and structural honesty and will be frankly of our making. It will be of the community but also in a dialectical relationship to it, pointing to a divine community. The building's beauty will be an offering to God rather than an effort to win attention.

The building should have something that I call "innocence," by which I mean that it should not be self-conscious nor be in any way pompous lest it seem an end in itself and thus conceal God.

Most active churches today have a building problem of some kind. Most of you are well aware of this. Remember to think theologically before you act architecturally. It cannot be said too often that, strictly speaking, there is no such thing as church architecture; there is only architecture in the service of the Church. Only a theologically disciplined architecture can produce a building which is a satisfactory symbol and an adequate tool for the Church and its work.

# Men, Women, and Ministers

By EDWARD BEAL

Reprinted from *The Preacher's Quarterly*, London (March, 1957)

IT IS A MATTER of common knowledge among ministers that they are often good-naturedly classified by men of the world as a third sex. There are not only men and women; there are also ministers.

The measure of good nature behind the sobriquet may be said to vary considerably, for the cleric—especially the mature cleric—is not popular with the man on the street. There is surely a surreptitious reason for this, and it may have its roots in the reaction of the lay mind against the minister who has in some way become standardized and stereotyped. Though it is perilous to attach tags to human beings who may all have unrealized qualities which would belie the label, perhaps a little classification of our

How does the layman popularly think of his minister? Or, rather, what does he think of ministers?

own may not be misconstrued or resented in describing some strange examples accosted during a lengthy ministry.

The *Cleric* proper is well known. Since he is ecclesiastically attired—though with that I have no quarrel—this man finds his uniform an inadequate means of demarcation, so bears about with him an assumed pomposity and a ponderous presence. His very tone of voice gives him away in any company; he has drifted into it unconsciously until it has become a patronizing habit.

Spurgeon well described him as one who “appears to have a white cravat twisted round his soul.” Out of the pulpit as well as in it, he utters heavy remarks with a monotonous unction, speaking with an air of sophisticated finality as one who has duly considered all things and can epitomize the universe. Usually he carries an umbrella; congregations seem to think he needs one, though why he should be concerned about getting wet more than other people passes

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*Edward Beal is the minister in charge of Kinjauns Parish Church, Perthshire, Scotland.*

the understanding of the man on the street—unless he is jealous to guard the acrid drought within.

Believe it or not, there are church people who really prefer this type; they say they like their minister to be different from other people. They appear to forget that it is not ministers who should be different, but Christians in general, and that the difference should never be a superficial distraction.

Then, of course, there is the *Pansy*—I mean the man we look at incredulously, wondering how he ever got past an examining committee. The very opposite of the former type, there is something ladylike about him. A perpetual smile adorns his ever carefree face, calling to mind the pretty little flower after which he is named. He is totally without any vices that would mark him as an ordinary man requiring the grace of God, and he inclines to the view that all other people should be so immaculate as not to need it. Swift in his movements, busy with his work, hurrying along like a little man from one engagement to another, his voice will probably be high-pitched and interspersed with strange articulations; as when he remarks that a service has "been very, very enjoyable inderdeed."

He is restless, excited, and vapid. It is a great concern with him to let it be seen that his work is of far greater urgency than that of anyone else. And he does more

harm in 10 minutes under the public eye than he achieves good in 10 years by his actual ministrations. He literally obeys the apostolic injunction to be "instant in season and out of season," and will call across the bus to ask what figure was realized at your sale of work and whether or not your church folk are behaving better!

The *Man of the World* is altogether different. Here we have the bold reactionary who has marked these early specimens and that which ruined them. He is your hail-fellow-well-met, garrulous, attractive type. The moment he enters a group of people at the club or a hotel he becomes the pivot of the circle. He is quite irresistible, so full of stories approved by their long history.

His aim is to put people at their ease in his company. He slaps them on the back and calls them by their Christian names when he meets them for the first time. He really means no harm, and he has at least discerned the importance of being a good mixer; though he might remember that there may be occasional moments when the spirit's true endowments stand out plainly from the false ones.

THE *Dove* is a quiet bird and lives on a perch or in the clouds. A frequent type, he is in some respects admirable. He does not lack a genuine interest in his vocation



and has managed to divest himself of some of the idiosyncrasies that spoil many of us. His one defect is that he does not inhabit the earth. He lives among his books; and when I myself have done this I have noticed a strange thing, shared by I-wonder-how-many of my colleagues. I have observed that during those periods when I have not been doing very much reading of a religious or philosophical kind I have tended to become immediately less "religious" in my outlook.

I wonder if too much religious reading may actually be a false stimulus, and whether too much concentration on one's library, too high living among devotional books, can incline one to forget that, after all, one does belong to the world. This might, in fact, explain a good deal of our impatience at the slow uptake of our people in matters religious. We expect too much of them, forgetting that they simply do not live in our world. To be sure, the thing has to be done; no man can constantly put out thoughts without also taking thoughts in; but there is more to our job than that.

A man should touch elbows every day with the rank and file. It was part of the Greek genius, a reliable authority on the subject assures us, that manual work was essential to all thinkers; and if manual work is not dearly loved we must really substitute some other link with the ambiguous earth.

Beecher has a most arresting paragraph in which he complains of ministers whose sympathies run almost exclusively toward God. They are always vindicating God against men; they have taken sides with him against the human race. But they forget that God is in sympathy with erring and sinful men, and that above all else they themselves should be.

Beecher gives a very apt description of these men by comparing them to a mountain climber in the Alps, wandering from the lower and warmer valleys and finding that he is leaving the population further and further behind him. It becomes colder and snowy as he rises. "These men," he concludes, "have taken all this superior culture and all these refining influences to separate themselves from God and their fellow-men." When we thus live in the clouds, we do not only restrict ourselves but we give the plain man ample cause to leave us out of his world.

The *Go-Getter*, on the other hand, is in no danger from his books, or from anything else that would deter him from his main business in life, which is preferment. He is a professional and nothing more. Nothing concerns him so much as being in the limelight, and his main interests lie with vacant parishes and influential friends.

He has been aptly compared to a hen at sunset, walking round a

tree, irresolute as to which bough she shall take, stooping for one, then giving that up and stooping for another. So there are ministers—and heaven knows, the public has them marked—who hunt about for a good settlement, stooping for one and then thinking it is not quite good enough, leaving it aside and stooping for another, frittering away their energies to no purpose. In small and obscure charges this man feels that he cannot waste his time.

He even chooses his friends with much circumspection, preferring, if he can find them, baronets and high officials, or anyone who can help to keep him in his rightful category. For the smaller fry he has no use. On the whole he gives an ill savor to a vocation which he badly lets down; he is an aristocrat among the common servants of Christ.

Are we also in danger of producing a *Trades-Unionist*? I mean the man who is highly meticulous as to the kind of work that comes within his orbit? There are ministers who are "ministers only, and please do not forget it." They probably do their appointed work well, but any other kind of work is outside their range, and they are somewhat proud of it. This type is a difficulty in the home. To begin with, he has "no time" to give his wife a lift with the chores, though in the absence of help she is rapidly becoming an unpaid servant. But

he doesn't stop there; he will rebel against doing anything else that is not specifically ministerial. He will have nothing to do with the material side of the parish work and will call in a tradesman to hammer in a nail. He "knows nothing about" property renovations and hires a plumber to turn off the water main. He is too busy to cut the front lawn.

I remember very well that it was a principle laid down during my own college training in practical theology that no minister should undertake the kind of work that others could do quite as well. But when others are commissioned to do a piece of work, it ought not to be because the minister is impatient, but because it is good to enlist workers. Though it is not necessary for a minister to be a jack-of-all-trades, it is of incalculable advantage if he is. It is not essential that he give the impression that he is ham-fisted and has entered the ministry because he could not enter anything else.

It may seem that all these threatening pitfalls present us with a formidable task if we are to preserve our self-respect. But have you noticed that none of these shortcomings constitutes a serious moral defect? They are all due to mistaken poses or to slackness of habit. The real thing is not so desperately hard. It simply amounts to a man caring for his fellows and being himself.

# When Baby Goes to Church

By FRED McLENDON, JR.

ONE SUNDAY several years ago, a young woman in the congregation was holding a small baby on her lap. Everything went well for the first 45 minutes, and then it happened!

This child did not misbehave; he just talked. In a few minutes his babbling had distracted everybody present including the preacher. The mother was embarrassed, the congregation was disturbed, and the sermon was drowned out at its most serious point.

This could happen to any young mother. The baby of whom I write was my own. The incident led to a long parsonage discussion on babies in church. Betty and I emerged with these conclusions:

1. *No one blames the child.* Most people, and especially Christians, realize that children are not "miniature adults." They cannot be expected to act like adults in church or anywhere else. It is much better to let your children wiggle in church than to let them wiggle out of it.

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*Fred McLendon, Jr., is pastor of Edgewood Methodist Church in Columbus, Ga.*

2. *The baby needs to be trained.* "When to start?" We decided that training on behavior in church ought to begin the first Sunday the child is there. We agreed that spanking seemed a bit unfair, and likely to make churchgoing a distasteful experience from the beginning. Firm correction and corrective action seems much better. At least, that was our feeling.

3. *Find a seat near an exit.* By doing this one of the parents can step out quickly, quietly, and as often as necessary.

4. *Take turns keeping the baby in church.* The husband might well keep the baby for the entire service one time, and the wife the next. If you start keeping the baby home you will probably be staying at home for the next ten years. But, if you bring him regularly, he should learn in a year or two.

5. *Remember that the pastor is on your side.* Every pastor is anxious for his parishioners to train their children in church attendance. He will not be distracted unless the baby disturbs the congregation.

# Rosemary and the Reverend

By ORLAN R. JONES

Only one in 1,000 ministers today has a problem like the Reverend, but for those who do—it's a big one.

IN THE YEAR that Dr. Fellows died, the congregation of St. Andrews sent to Greenville and asked the Reverend Arnold Bennett to come and preach to them, that they might know whether he would fit as their minister. They also invited his wife, Rosemary.

Now it happened in those days that Reverend Bennett had lost favor with his flock, and he was sorely in need of a job. Yea, it went deeper, for this man's heart had been hardened, and he no longer spoke with vigor and warmth, even though he was still a young man. Some said it was the fault of his wife, Rosemary, who wore plain-colored dresses and low-heeled shoes. She also pursed her lips.

When Reverend Bennett had first come to Greenville, he appeared taller and he smiled much, radiating the hope given in the Lord. In that day, Reverend Bennett and his wife were a glad thing to see. She wore cotton frocks, gaily colored, and shoes with holes in the toes. She used a bright lip rouge, and her hair was combed

out from her ears and around toward the back flippantly.

Then in the next year the church at Greenville erected a new building and constructed a parsonage. It was a busy time, with the Reverend Bennett preaching often about giving until it hurts. Also the Reverend Bennett presumed to suggest the number and size of rooms he would like in the parsonage and, even though his whims were not considered, there were those who thought him brash. Some said the new parsonage was much too good for him, even though it was built as planned all the while.

When these things happened, Reverend Bennett heard the whisperings, and it came to pass in his mind that everything went wrong because his wife, Rosemary, was so pretty.

It was then that he reviewed the things he had learned at seminary about how a preacher's wife should dress, think, and act, and he said to his wife: "I think you should do your hair another way."

It was a trying moment for Rev-



erend Bennett for his wife, Rosemary, skipped across the room and kissed him in that fetching way, saying: "Why didn't you tell me you wanted my hair different? I'll change it in the morning." And she kissed him like that again.

But Reverend Bennett was a man possessed, and he pushed her aside and told her of her wanton ways. And he ordered her to buy less presumptuous clothing and to comb her hair flat. At first she cried; but in the end she did all he said, and pursed her lips also.

Thus it went for two years before he was called by the congregation of St. Andrews. From the many times he had heard Dr. Fellows preach, the Reverend Bennett pieced together a sermon on humility, along the lines of what Dr. Fellows would have him speak—and though he searched the Scriptures diligently concerning David's broken and contrite heart, Job's repentance in dust and ashes, and Isaiah's purging by the little angel

with the burning coal, Reverend Bennett could grasp nothing of what God would have him say. He was empty and ill-humored.

Two days before Reverend Bennett was to preach at St. Andrews, his wife, Rosemary, received a call from her mother in Dallas and immediately she went away, saying that it was an emergency. Reverend Bennett protested, impressing on her the importance of being at St. Andrews. But she went away anyway, saying that he should go ahead and she would fly to meet him there.

It came over Reverend Bennett in a great wave that these were strange things for his wife, Rosemary, to do; and his knees shook at the thought that the airplane might be late.

Thus it was that when the time for the services at St. Andrews arrived and his wife, Rosemary, was not there, he prayed with great vigor that she would come before it was his lot to speak—but his

vigor was not faith, and he felt in his heart that the Lord did not hear.

When he arose to speak, he saw a sea of faces—like the ones he used to see when he went out as a seminary student to supply a pulpit where the regular preacher was sick—and everybody knew it. In those days he had smiled at the faces, for he knew how to love the unlovely and unloving. Now he was afraid.

He turned trembling to the Book of Isaiah and read, "In the year that King Uzziah died, I saw the Lord . . ." Yet he read it like a man who had not seen the Lord at all, but only heard of him.

Such was the emptiness of Reverend Bennett that before he was a quarter-way through his sermon he could not look at his congregation in the face. He cast his eyes about at the windows or the ceiling or the floor. It was God's own doing that Reverend Bennett gathered the strength to look up when there was a click of high-heeled shoes and a great rustling in the church, for it was in this manner that he beheld his wife, Rosemary. Every eye turned her way.

The woman, Rosemary, was almost unrecognizable to Reverend Bennett, for she was smartly dressed and she walked with confidence and her countenance had a special glow.

Immediately when Reverend Bennett beheld the glow, he perceived it was a glow of the spirit.

And immediately he knew that it mattered not if the heels were fancy or flat nor if the hair were fluffy or flat; for God judges not by the outward appearance but by the heart, and a man should do no less.

And so it was that he perceived it was not his wife, Rosemary, who had estranged his congregation, but himself. He likewise perceived that it had been folly for him to hope to fill the pulpit where so great a man as Dr. Fellows had preached, And thus thinking, he forgot himself, and looking squarely on the countenance of his wife, Rosemary, he preached the Word. God spoke many things through him to his people that day.

At the end, the congregation of St. Andrews clustered about the Reverend Bennett and begged him to come and minister there.

Amidst all this, the Reverend Mr. Bennett stood by his wife, Rosemary, and heard her tell the women of St. Andrews that a heavy fog had kept the plane from leaving Dallas on time and that her mother's illness had been mostly worry about her daughter and had vanished the moment she arrived.

Reverend Bennett also learned that day of a place in the city of Dallas where models put on dresses to show how they will look, and several such dresses had been purchased in the Reverend Bennett's name. He learned, too, of a man who cuts a woman's hair short and makes it fluffy around the ears.

This year marks the 250th birth anniversary of Charles Wesley, whose hymns perhaps most truly express the beliefs of Methodism.

## CHARLES WESLEY—

### Also a Founder of Methodism

By E. BENSON PERKINS



THE WESLEY monument in Westminster Abbey bears in profile the heads of two brothers, John and Charles Wesley. This is as it should be, for nearly 30 years their lives ran almost parallel. Both were seeking to experience the grace of God in Christ Jesus, and both felt they found it in 1738, Charles three days before John. Both of them became outstanding evangelists with a shared responsibility for the Methodist movement.

In the earlier days, Charles Wesley was as eloquent and intrepid an evangelist as his brother. There were, however, marked differences. John had qualities of leadership

which Charles knew himself not to possess.

John had the judicious sense which is revealed in his organization and administration as well as in his theological writings. Charles left an imperishable memorial in such hymns as "Jesus, Lover of My Soul," "O for a Thousand Tongues to Sing," "Love Divine, All Loves Excelling," and some 6,500 others.

Eighteenth child of Samuel and Susannah Wesley, Charles was born on Dec. 18, 1707 (equivalent to Dec. 29, new style). He was a baby carried in the arms of his nurse when the famed fire destroyed Epworth rectory.

At eight years of age he left to go to Westminster School, where he came under the influence of his

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*E. Benson Perkins is a secretary of the World Methodist Council. He lives at Birmingham, England.*

older brother, Samuel (19 years his senior), who was chief assistant master there. With gifts of both learning and character, Samuel undoubtedly influenced his young brother to develop a sound scholarship. After a grinding competitive test, he became one of the King's scholars and later, by seniority, captain of the school.

He faced a grave decision when Garratt Wesley, a wealthy distant relative, wanted to adopt him as his heir. It was an alluring prospect, but Charles rejected the invitation. John described it later as "a fair escape."

Scholarship and university life absorbed Charles for a year or more at Oxford, and then he became aware of a deeper need. One result was formation of the "Holy Club." Though John became the leader on his return to Oxford later on, Charles was its founder. It was Charles and his friends who received the nickname "Methodist" because of their disciplined lives. It was at this time that Charles began his visits to prisoners, a deep concern which he retained until the end of his life.

With no clearly defined ideas about his future, Charles agreed to go with his brother to Georgia, then a new British colony. John intended to do missionary work amongst the Indians, but Charles took a position as secretary to Governor Oglethorpe. Ordained before leaving England, he was to serve

as a chaplain to the colony on St. Simons Island.

Charles was quite unfitted for the work he had undertaken and, particularly during the earlier part of his stay, had a most unhappy time. After little more than four months he decided to return home. The voyage back was as bad as it could be, both as to conditions on the ship and the nature of the weather. This distressing experience had a serious effect upon his health and was a source of trouble through the greater part of his life.

**B**ACK in England, Charles resumed his association with friends in Oxford and London. It is recorded that, in 1737, he had the honor of presenting an address from the university to the King. Through these years his contact with the Moravian Christians had made him feel the inadequacy of his life in both faith and practice. He sought a satisfying experience and was ready to turn in any direction that promised help.

Thus it was that, though ill in body, he went to stay in the home of a workman. There, on Pentecost Sunday, May 21, 1738, he found the full joy of a deep experience of the infinite grace of God in Christ.

In that humble lodging he was greeted on the following Wednesday by his brother and other friends, for John too had now



found the same deep joy. They sang together the hymn which Charles had written on the occasion of his awakening. This hymn, "Where Shall My Wondering Soul Begin," really set the note of the Methodist movement.

Charles had been accustomed to versifying, as indeed had most of the members of that remarkable family. It was his spiritual experience, however, that gave wings to his ability and began that greatest of all services which he rendered to the living Church.

His only appointment in the Church of England was that of assistant curate in North London, and within a few months the pulpit was barred to him because of his evangelism. Very soon, like his brother, he was preaching in the open air.

He traveled throughout England, Wales, and Ireland. During six weeks in 1742, for instance, he visited more than 30 places. He wrote of doing as much as 300 miles on horseback in five days and sometimes preaching no less than five times in a single day.

In 1749, when he was 42, Charles was married (by his brother, John) to Miss Sally Gwynne. It was a particularly happy marriage, and Charles owed a great deal to his beloved Sally. The year 1753 brought tragedy into his home when Sally was stricken with smallpox. She recovered from that dread disease with her beauty sad-

ly marred; but their little son, just sixteen months old, died from the same disease.

There was no intention that the marriage of Charles should interfere with his itinerant evangelism, but his frequent ill health and growing family responsibilities brought an inevitable change. He lived in Bristol for 20 years near the New Room in the Horsefair. The house is still preserved in its original condition.

He has left on record his own

### THE NEW ROOM

New Room in the Horsefair was the second of all the churches erected by John and Charles Wesley. Built as a meeting place for the Nicholas and Baldwin Streets "religious societies" and located near St. James' churchyard in Bristol, a seafaring and mining center, it was not regarded as separate from the Church of England.

The cornerstone was laid on Saturday, May 12, 1739. Soon the room was enlarged and became a Methodist preaching-house, to which John Wesley and the conference regularly appointed preachers. The Horsefair originally was an open space for trading horses in connection with neighborhood fairs. Its center courtyard, New Room, and an alley through which the preachinghouse is entered, still remain very little changed.

judgment that God, who had limited him through physical weakness from the wider ministry, had given him gifts for a ministry of a different kind. Some of his greatest hymns were written during the busy years of travel up and down the country, but he continued his writing with great devotion to the end of his life.

In 1771, he was offered a house in London, and the family moved there with the three surviving children of eight who had been born in Bristol. Two sons, Charles and Samuel, had brilliant musical talents. The move to London gave them an opportunity which they used to the full. The concerts in the large room in this new family house attracted the principal musical people of London.

Like John Wesley, Charles had always been a loyal member of the Church of England, even though he was prevented from fulfilling his ministry in that church. As the years passed his sense of churchmanship became more exclusive. He regretted anything which created a division between the Methodist movement and the Church of England. Doubtless the fact that he had ceased to travel throughout the country for many years was largely responsible for his opposition to actions his brother was compelled to take which meant separation.

Amongst his contemporaries, Charles Wesley was known as a

man of great devotion of spirit and as a powerful preacher.

In the thought of later Methodism, however, the hymns of Charles Wesley stand out as his great contribution. In that field he has scarcely an equal. His hymns have been said to total 6,500, but among that large number there are many which had only an immediate and purely local value. He could turn his gift in many directions and not infrequently, when faced with the songs of the crowd, would give new words for their own melody.

It is easy to speak slightly of these relatively trifling verses that Charles Wesley could and did write with great facility. The important point is that within that mass of writing there is an imperishable treasure which has enriched greatly the public worship, not only of Methodism but of most of the Universal Church.

Charles Wesley was blessed by having at his disposal the keen editorial ability of his brother. The 1780 collection, for which John Wesley is editorially responsible, included this great treasure of hymns mainly by Charles Wesley.

Even more important is the depth of theological content of the hymns. In fact, the theological emphasis of the Methodist movement finds no truer expression than in Charles Wesley's hymns. They constitute a body of devotional literature as well as being songs for the worship of the whole Church.



Although her pastor seems to give her opportunities, this elderly woman never mentions the fact that she has not spoken to her son in many years.

## *Counselor at Work*

IN MY PARISH there is a "Grandma," a woman of 78, three of whose children, with their families, are active in the church. Her husband was killed when she was 38, leaving her with five dependent children. She helped support them by taking in washings and hiring out as a servant.

Grandma sold her own home and came to live with one of her

daughters. There was a cordial invitation from both the daughter and her husband, but now the son-in-law deeply resents the restrictions her presence places upon him and his wife. Grandma hears his comments.

Four months ago Grandma became ill with the shingles. She became bedfast, though she can sit up and eat. The doctor says there is little purpose in calling him except when she has a heart attack, then he comes and gives her a shot. Grandma will never get well, but she may linger for many months.

She is aware that she does not have too long in which to live, and

she is afraid of dying. She is worried about something, resentful of her dependence. Recently, I had this conversation with her.

*Pastor.* Well, how are things going today?

*Grandma.* Oh, I don't know, pastor. *(She wiped a few tears.)*

*Sensing that something was on her mind, I waited. But she didn't speak. So I prompted her.*

*Pastor.* You have lots of time to think when you lie up here by yourself all day.

*Grandma.* Yes. *(Long silence.)*

*Pastor.* Perhaps you would like to talk about it.

*Grandma.* Well, I just lie here and think about everything.

*Pastor.* And something worries you?

*Grandma.* No . . . except I just wonder if I'll be missed.

*Pastor.* You're not sure of what some of the children think, or how they feel about you?

*Grandma.* That's right. All my life I slaved for my family. I would take in washings all day and then at night go down town and get down on my hands and knees in one of the office buildings and scrub floors until after midnight. I would have to come home alone on the streetcar at one o'clock in the morning. It wasn't easy. My life was terribly hard. *(Tears and silence.)* But what thanks do I get? None!

*Pastor.* In other words, you worked hard to rear your family

but now they don't seem to appreciate it. They don't seem to care that you have done so much for them.

*Grandma.* Is it my fault that I am no longer as strong as I once was? I can't help it that I can't take care of myself. Believe me, I don't want to be here in bed any more than they want me to be here. All my life I have taken care of myself, and it isn't a bed of roses to have to lie here like a baby and be waited on by people who grumble at you all the time they are doing it. I'd almost rather die—much as I dread that—than to have to lie here much longer! *(And again, she wiped her eyes.)* (A)

*Pastor.* I'm sorry, very sorry, that you feel this way. I would like to feel that I understand. But I'm sure that behind all the family might say, they love you very much and are pleased they are able to take care of you now that you need help. *(I'm afraid I said this half-heartedly, not quite sure that I believed it myself.)*

*Grandma.* Well, I hope so. I don't know. *(She didn't say anything for awhile, and then abruptly changed the subject by saying: "By the way, how's the new president in the Woman's Society doing?")*

*We then talked about many superficial things, but little by little deeper feeling was revealed. I later wondered if I were too hasty in trying to give her reassurance about her family's love for her.*

*ON ANOTHER occasion when I called, she plunged into a discussion of her condition when I asked how things were going.*

*Grandma.* Pastor, I don't think I'll ever get well. Look how long I've been here in bed—and I don't seem to be getting any better. The doctor comes, but he never says anything or does anything much except give me a shot. And many times when I need him real badly, he won't come out. I've been after the family to get another doctor, but they seem all tied up with this one and won't do anything about it. I wish something could be done. I know I'm not getting any better, and I sometimes wonder if I'll ever get well.

*Pastor.* And this concerns you?

*Grandma.* Well . . . I don't know. You lie here and think. I've tried to live a good life. I certainly took care of my family. I never owed anybody anything. But when I think of dying I get a funny feeling. I don't want to die; and yet, I can't see any reason to live any longer. Seems as though there hasn't been much purpose in my life.

*Pastor.* You aren't afraid, are you? (B)

*Grandma.* Not exactly. No . . . I wouldn't say that. Maybe. But there are so many things I ought to do that I haven't done. I sometimes wish I could live my life over. I wonder if I'm ready to go? Do you think God punishes us for

the things we do that are wrong?"

*Pastor.* Yes, the Bible teaches that there is a judgment. Men are rewarded for the good they do; they are punished for their evil. I do not know the nature of the punishment. Perhaps it is separation from God. But I know we are not to be concerned with the details of all this. We can trust God. But naturally, it concerns us, doesn't it?

*Grandma.* I do think about it a lot. You know. . . .

*Pastor.* Just a moment. There is something else I want to say in response to your question. You are a charter member of our church and have faithfully served God through the years. You are safe in his love and care. You have been a good woman and have nothing to worry about. Will you remember that when you think about these things?

*Grandma.* I will try. Still, I can't help but thinking about some things. . . .

*Pastor.* These we cast into the sea of God's forgetfulness to be remembered against us no more. God is full of mercy and forgiveness. You can trust him.

*Grandma.* (After long silence.) I know. I have tried to do the things that are right. But sometimes I wonder. . . .

*Pastor.* We need not wonder. We can know we have passed from death unto life.

*I waited, but she didn't seem to have anything more to say, and so I*

*felt I had satisfactorily answered her question. I continued:*

Before I go, I would like to have a prayer with you, committing your life into the love and care of your heavenly Father, sure in the knowledge that with him we are safe. And he will reward you for the good you have done in life.

*And I prayed:* O Lord, we thank thee for all thy saints. We particularly thank thee for this good woman who through the years has served thee and loved thee. Bless her now with the comforting assurance that in thy care, all things are well. We also pray for her family. Bless them and bind them together with cords of love and affection. Through Jesus Christ our Lord, Amen.

*Right after I left, one of her other daughters visited her. She later told me that Grandma had been quite indignant when I had asked if she were afraid or worried. But the daughter continued:*

Actually, I think she is very worried about something. She won't talk about it, however, but I think she should. Her son, my brother, got married 17 years ago without her permission, and she has refused to speak to him since. When he brought his wife to see her, she refused to see them. They also live here in town, and I think she worries a great deal about this hard feeling. I wish she would talk with you about it someday.

*With this information, I went*

*back to see her. We sat alone, but she never discussed her relationship with her son, although I repeatedly gave her opportunities to do so.*

## PASTOR'S COMMENTS

I have felt a real sense of frustration in this case. Here is a woman who obviously needs help as she prepares herself for the coming of death. I have tried to help by assuring her of God's forgiveness and love. I feel that she enjoys my coming to see her; she has few visitors. I try to feel that perhaps my expressions of concern and interest have helped more than I realize. I hope so, for so much that I have done seems rather futile.

What more could I do to prepare her for death, and to accept life as it is? How can I help her in her family relationships?

Should I take the initiative and bring up the subject of her son? I have felt I should wait until she is ready to talk about it. Should I reprimand the son-in-law for his unkind remarks? Should I pray every time I call? What would be some good Bible passages to read to a person such as this?

## CONSULTANT ANSWERS

CERTAINLY we can sympathize with this pastor in his bewilderment, for all of us have had such experiences, although we may have lacked this pastor's honesty in facing our failures. Inquiry rather than discouragement is the proper

reaction to failure because the minister, like the doctor, can learn much by asking questions about cases that do not respond to treatment. The primary lesson to be learned from this pastoral relationship is that reassurance does not always reassure; a secondary lesson is that our own anxieties are frequently the cause of failure in cases which do not respond to treatment.

On the basis of what Grandma herself says, and entirely apart from the information given by the second daughter at the end of the report, it would be possible to see that Grandma is facing anxiety about three problems: (1) Her own hostility that is stirred up by the negative, complaining attitude of her son-in-law who regards her as a burden; (2) The anxiety of death; (3) The anxiety of guilt, as is communicated by her weeping and repeated attempts to tell the pastor something. She does not come to an acceptance of any of these anxieties, mainly because the pastor does not give her a chance to tell him what is on her mind.

The interview is productive down through **A**. Grandma has clearly placed before the pastor her problems and has verbalized a considerable amount of her negative feelings. To the pastor's credit, he made it easy for her to talk and responded with understanding.

In the next line, he responds directly and in essence tells Grandma that she is all wrong. This is a

direct refutation of feelings she has communicated, and it is a falsification of the facts. The family are not pleased to take care of her, and she knows it—and the pastor knows it too.

Now, why do we say things like that? The reason usually is that we ourselves become uncomfortable at the expression of hostile feelings and attempt to remove our discomfort by resorting to a denial of the feelings. The result of the pastor's directive response is that Grandma does not accept it.

It is a fairly safe rule in counseling that whenever a parishioner does not respond with something like, "Yes, that's right," it indicates that our communication to him has not correctly identified his feelings. The effect of wrong communications is to increase resistance, slow down the counseling process, or even to break off the relationship.

"On another occasion" Grandma again tried to tell the pastor she was afraid she would not get well. The pastor followed this lead very well at first but at **B** he ventures an interpretation for which she is not prepared: "You aren't afraid, are you?" To this she replies "no" and "maybe," but the real feeling which she caught from the pastor's words was the pastor's feeling that she ought not to be afraid. Later, the pastor got word that Grandma was really angry at his suggestion.

This is the same kind of error as the first: The pastor tries to talk

Grandma out of her real feelings by denying them and telling her she shouldn't have them. It would have been much better if he had showed her that he understood, by simply reformulating the feeling she had articulated. He might have said: "You have worked hard to lead a good life, but even so you don't feel comfortable at the thought of dying."

After this second failure to understand, it is remarkable that Grandma keeps on. That in itself is a tribute to her great need to make a confession. She tries to do this. Then she articulates a primary fear: "Do you think God punishes us for the things we do . . . ?"

The pastor responds to the content of the question rather than to the anxiety which lies behind it. He produces a long and confused theological discussion about the judgments of God, the result of which is to throw his own weight on the side of her punitive guilt feelings, saying (in effect) that both he and God stand on the side of punishment.

Grandma tries once again to tell the pastor what is on her mind, and this time he interrupts without letting her tell him. He is probably so involved in his own anxieties at this point that he cannot hear hers. Perhaps he feels dissatisfied with the judgmental aspect of his previous communication and feels that it must be corrected because he now

turns to reassurances which he hopes would offset judgment.

Again Grandma tries to make her confession: "Still I can't help thinking about some things . . ." And a second time the pastor interrupts. He is going to ram reassurance down her throat.

Grandma tries once more, then she quits trying.

The pastor's interpretation that he "had satisfactorily answered her question" is a comforting rationalization. What really happened was that a needy woman tried desperately to make her confession and he cut her off. The pastor later learned from another source what she was trying to tell him.

What can be done about it now?

It would probably be too threatening to Grandma for the pastor to bring up the subject of her son because he has already allowed himself to be identified in Grandma's mind as a dispenser of judgment. If the subject comes up, she must bring it up. There is some hope in the fact that he still goes to see her and apparently is still welcome.

There is no virtue in "reprimanding the son-in-law."

Prayer as a perfunctory habit has no merit, but an appropriate prayer at the right time does good. The same may be said of Bible passages. What the woman needs more than a mechanical ministry of prayer and Bible reading is a person who can communicate to her the forgiving love of God.



# Charles Stelzle—Superior Workman

By CLAIR M. COOK

**Labor Sunday was founded in 1904 by a working-man who brought the Church to working people.**

A NEW delegate came to the 25th annual convention of the American Federation of Labor, meeting in Pittsburgh in November, 1905. In his pocket was a union card as a journeyman member of the International Association of Machinists, to whose trade he had come as a two-dollar-a-week apprentice 20 years before.

But now he was not there as a delegate from the machinists. He was representing a certain well-known Carpenter's union—the Presbyterian Church in the U.S.A.—an “international,” as he said in his address to the 311 delegates, “with perhaps 9,000 locals and over one million members.”

The Rev. Charles Stelzle, son of immigrant Germans, had won ordination the hard way five years before, without benefit of academic training beyond the age of eleven, except for 10 months at Moody Bible Institute. There he had

gone, borrowing money for train fare from New York, to live in a single attic room with his wife and two-year-old son after three theological seminaries—Princeton, Union, and McCormick—had refused to admit him.

The 24-year-old machinist, determined to become a preacher despite the offer of a job as assistant to the superintendent of New York's largest machine shop, had even tried a Methodist school with reputedly easier standards. “But even Drew turned me down,” he says in his autobiography. The Latin he had studied with a Jewish peddler, the Greek he had learned from a Brooklyn lawyer, the Hebrew he had gained from an extension course—these were deemed insufficient.

“While the theological seminaries were deeply immersed in the study of the Amalekites, the Hittites, and the Jebusites,” he writes, “I had been busy getting acquainted with the Brooklynites, the Chicagoites, and the Buffaloes. I didn't realize it at the time, but that was a pretty

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*Clair M. Cook is executive director of the Religion and Labor Foundation, Columbus, Ohio.*

good preparation for the work that I wanted to do—to preach to workmen.”

And preach to workingmen he did, with phenomenal success from the first. In a run-down workers’ “chapel” in Minneapolis, he soon had a boys’ club of 500 members, a ten-cents-a-prescription dispensary and medical service, 30 meetings a week of all kinds, worshipers packing even the gallery for the first time in history—and a sponsoring “home church” official who opined that things were going so well they would soon have to call a “regular” ordained minister.

In St. Louis, under four years of his direction the old Southard Market Mission became the Markham Memorial Church, with the largest Sunday school west of the Mississippi—400 in the primary department alone. Three choirs of a 100 voices, a cooking class of 72, youth groups of 250, the largest Sunday evening congregations in St. Louis, summer tent meetings with week-night attendance of a 1,000 or more workers, many of whom would never set foot in a regular sanctuary—these were soon drawing national attention.

Stelzle polled 200 labor leaders “to find out at first hand why workingmen do not attend church” and wrote articles about his findings. He went out to do open air preaching, bringing the Church to those who would not come to it, speaking from an up-

ended barrel on a vacant lot to pipe-smoking, shirt-sleeved tenement dwellers driven to the street by their insufferably hot rooms.

He secured management permission to preach to workers in their shops at noon, drawing illustrations from the work life he knew himself. “I fancy that to many of them,” he wrote at the time, “this does not seem like preaching—as they have understood what preaching meant. I have never been listened to with greater respect.”

IN Joplin, Mo., one evening as he preached from a carriage to miners and workers following an address to a state-wide Presbyterian clergy meeting, he made a great impression on Dr. John Dixon, a secretary of the Home Missions Board. Stelzle poured out to him, and later to the general secretary, Dr. Charles L. Thompson, his vision of what might be done for the unreached and often antagonistic workers who felt the Church to be “the servant of the capitalist,” uninterested in those who could not afford to pay for religion. On April 1, 1903, he became a “‘general missionary’ among the workingmen,” with a free hand for a six-month trial of his ideas.

By the time of his first A. F. of L. convention address, Stelzle’s dynamic energy and imaginative efforts were capturing attention throughout the labor movement

and the Church world alike. The work had been made a Department of Church and Labor, with Stelzle as superintendent. He told the delegates with modest caution, "I think it is the only official organization of the kind in the world."

Rather short and stockily built, with only a fringe of hair surrounding his early baldness, the 36-year-old Stelzle did not look to the delegates, as President Gompers introduced him, like a clergyman so much as like one of their own leaders. His being there at all was not much less of an experiment for the labor federation than it was for the Presbyterian Church. Many old-line Socialists in the crowd were decidedly hostile to religion, the "opiate of the people." A few years earlier the convention had refused to allow a minister to speak.

A contemporary account states, "Presently his intense sincerity made them forget that his being at the convention was only an experiment. He seemed to belong there. He was a workingman among working people. Every word he said convinced them of this. He talked on a level with them. He was one of their crowd."

He told them he believed that "after all, there is very much in common between organized labor and the organized church." He spoke of his faith in unionism and of his widowed mother's toil in the sweater garment trade, making wrappers at two dollars a dozen.

Often on other occasions he recalled his first job, stripping tobacco leaves after school at the age of eight for 50 cents a week, always nauseated and dizzy after a few hours work; and how he left school at 11 to become a cutter in an artificial flower factory, living with his mother and four sisters in two rooms overlooking the East River. "It seems to me," he told the delegates, "that the mission of the Church today is to consider the social and material needs of the people as well as their moral needs."

Stelzle's first project in his new job, and one which continued for a decade, was the systematic wide-scale organization of Sunday mass meetings for workers across the country in halls and theaters, rather than churches. In Baltimore the crowd was estimated at more than 14,000; while a meeting of some 15,000 in the Kansas City coliseum during a Presbyterian General Assembly was declared the largest under the denomination's auspices during its 100 years of history.

Reaching the workers more intimately were the "shop campaigns" of noon-hour meetings. In the winter of 1906-1907 Stelzle supervised 10-day campaigns in New York City, Newark, and Rochester, involving 250 ministers and 500 meetings. From half of the factories came requests for continuing weekly shop preaching. Individuals and groups of clergymen all over the country were enlisted

in such work, with materials and suggestions from Stelzle's office. A single 10-day campaign in Chicago was estimated to have reached a 100,000 workers.

By 1905, Stelzle was already the father of "Labor Sunday," introduced the year before. By its third observance, said a 1907 report of his board, "more workingmen attended church than on any previous Sunday in the history of organized labor." Union groups met in their halls and marched to church in a body, while many evening services were under union auspices, with ushers and music furnished by the labor men in a co-operative effort joined by various churches of the neighborhood. Soon the Federal Council of Churches began to promote Labor Sunday observance, and it won the recognized place in the Church calendar which it still holds.

In his speech, the machinist-minister spoke of the exchange of fraternal delegates between ministerial associations and central labor bodies, which he had inaugurated. Later the convention adopted resolution no. 127, recommending the practice as "insuring a better understanding on the part of the Church and clergy of the aims and objects of the labor movement in America." At its peak, clergymen were thus regular delegates to labor bodies in 150 cities, while labor men sat in the ministers' meetings in return.

The Rev. Warren H. Wilson, later Stelzle's associate, was one of them, a member of the Brooklyn Central Labor Union. He wrote, "It opens the eyes to come into personal contact with labor leaders. It robs one forever of the vision of the labor leader which pictures a hulking bully, thick-necked, hard-fisted, arrogant, preferring-a-fight-to-a-job agitator . . . The word 'brother' as a term of address lives here with the full force of John Wesley's days."

**I**N SOME ways Stelzle's most far-reaching work was that to which Gompers referred in his introduction when he said, "The labor press has published many articles from his pen." For eight years Stelzle produced a weekly article syndicated without charge to 150 labor papers and a monthly piece for a 100 more, dealing with such topics as "Has the Minister a Closed Shop?" "Is the Church Opposed to the Workingman?" "Duty Versus Rights," "Labor Leaders in the Church."

In 1908, a new department of immigration was created and added to Stelzle's responsibility for more than two years. In 1911 he was made superintendent of an inclusive bureau of social service, including a rural department and other work as well. But in spite of new responsibilities, in 1910, he founded and for two years developed the unique

institution which he named "Labor Temple," still carrying on at 14th Street and Second Avenue in New York. It was then at the crossroads of Manhattan. The theater district, garment manufacturing, big department stores, slums, all impinged on one another here. Four hundred thousand people lived within a single square mile in one of the most congested dwelling areas in the world, "the most difficult field in America."

It was a long-standing dream of Stelzle's to demonstrate that the Church need not run away from such terrible need. When the 30 or 40 remaining members decided to sell the old brownstone church on the corner and merge with another congregation, Stelzle secured its purchase with a proviso for a free hand for two years. His unorthodox basic concept was to serve the people, not to build Church membership. One could belong to the Labor Temple fellowship whether Presbyterian, Jew, or Unitarian.

Where Dwight L. Moody had a few years earlier found it impossible to fill the old church on any night in a month of meetings, now the wooden posts supporting the auditorium, used every night in the week and daytimes as well, had to be replaced with steel to hold the crowds.

At the General Assembly of 1913, the Home Missions Board noted the 10th anniversary of Stelzle's work. "The changes in sentiment

between Church and labor," it said, "have practically undergone a revolution in the last decade. There is no longer the hopelessness on the part of the Church, nor the superficial attitude on the part of labor."

One would not have realized, from the language of the report, that the growing opposition of conservative interests, budget cutting by "financial experts," misunderstanding and feeling against Labor Temple with its light dismissal of creed and denominationalism, were adding to the pile of criticism a pioneering work is so apt to suffer.

On June 30, the *New York Times* reported that Stelzle would resign in the fall to become a "consulting sociologist." He had come to the end of his most distinctive contribution to American Church life, even though he retained his interest in Church and Labor until his death in 1941.

Throughout his life there hung over Stelzle's desk his engraved apprenticeship certificate, signed by the president of R. Hoe and Co., makers of printing presses. It was the only diploma he ever received, except for an honorary doctorate from Cumberland University in 1933. He cherished that memento of five years' exacting toil, he said, because "that big machine shop actually became my training school, my university, my seminary." And he felt that he had justly earned the accolade of the title there bestowed upon him: "superior workman."



*To change social patterns, the  
Christian conscience must seek  
the best interests of all men  
in an attitude of good will.*

By MARIO J. ALFONSO

## The Christian Conscience and Race

THE CHRISTIAN conscience is being tried more severely over the race issue than over any other question. Sincere Christians, seeking to follow God's will, are often confused.

Those Christians living in segregated areas of the country have witnessed and enjoyed the benefits that have come to all races. In places where there are large numbers of colored people, they have banded themselves together to develop their interests as have the white people. Each race has sympathetically co-operated with the other for the

benefit of both. And many living under the segregated pattern seriously question the advisability of altering this pattern of co-operative living.

On the other hand, there are Christians living in parts of the country where the races are integrated. They have seen every man compete fairly for position regardless of his race. Each man has gained or lost according to the total of his assets and abilities, race included.

These people have all enjoyed the benefits of an integrated society; it has been good for them and they feel it should be good for the rest of the nation.

Thus, as Christians in each area

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*Mario Joseph Alfonso is associate pastor at Hyde Park Methodist Church, Tampa, Fla.*

NEW CHRISTIAN ADVOCATE

see and enjoy the benefits of their social pattern they have serious apprehensions about the advisability of altering that pattern. They become conscientiously confused to know what is the right and Christian thing to do about race.

The situation has another practical aspect. Each social pattern has produced evil as well as good. It can be said plainly and forcefully that each social pattern has done gross harm to many individuals, not by the particular organizational pattern but because of the spirit in which the people have lived under these patterns.

Many have suffered in segregated areas; many have suffered equally in integrated areas. Each social pattern has the basic answers for the best cooperative advancement of all races of its area, yet each has developed its injustices.

People with the same potential means of helping one another have seriously failed to promote one another's best interest. And they have failed in both types of systems because they have lacked the fundamental spirit of good will and co-operation necessary for advancement under any social pattern.

Furthermore, social patterns are not static, but dynamic. Changes are continuously taking place in integrated and segregated societies. As more and more people conduct themselves with increasing good will, the injustices of each pattern will diminish.

To segregate areas now integrated without the evolution of social dynamics would be a grave error. And this is equally true of integrating now segregated areas. The people's good will or ill will is the most significant force in changing social patterns. Of course, it is the task of the Church to promulgate good will and to convert the ill will into good will. Coercively altering either pattern will have serious consequences.

But, what is the Christian thing to do? Most church leaders have their minds made up and, unfortunately, they have made their personal opinions the official pronouncements of the churches.

The average church member often thinks that his leaders have access to additional Scripture that he does not know, or that they possess a unique ability to understand the Scriptures. The leader's opinions in his judgment are a direct product of biblical commandments.

It should be pointed out that the Scriptures support neither an integrated nor a segregated society. To assume that they do is to read into them more than is there. Most religious leaders have become lost in the pros and cons of integration and segregation and need to re-examine seriously what the Gospel says about race.

The Gospel is unmistakably clear in its message of good will toward all men. It is a message of

seeking the best interests of all men. Love is the fundamental rule of life under all social patterns.

Through a dynamic spirit of good will, people living in either an integrated or a segregated society could overcome most of the evils of its system. Other than possessing the fundamental rights and freedoms, the organization of the society is not the all-important factor; it is the attitude of the people who live in it.

Therefore, the churches should be cautious in advocating one social pattern and condemning the other, for they may find themselves in a very inconsistent position. For example, The Methodist Church has within its creed that it does not support any one type of nationalistic government. But it is "always on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ."

Everyone endorses this position, for the Church should be separated from all governments, condemning their evils and fostering their benefits. This principle also applies to social systems. The Church should be above all social systems condemning their evils and fostering their benefits.

**Y**ET The Methodist Church now advocates an integrated society so far as race is concerned. This position is inconsistent with other por-

tions of its creed. It isolates the segregated side which is seeking to remove animosities and prejudices from many areas of our nation. Possibly the Church itself is creating animosities and prejudices by not rising above the integration-segregation issue to the real race issue; that is, fostering good will toward everyone in all races living in all social systems.

The primary task of the Church is not to rally people to be integrationists or segregationists, but rather to call people to love one another. To summon all Christians to a more profound understanding of other people who desire either integration or segregation, and then to respect their right to believe as they do is becoming one of our increasingly evident tasks.

The more involved our nation becomes in the race issue, the more prone everyone is to show ill will to those of their own race as well as other races. The race issue is not first a question of integration or segregation; rather, it is a question of how will I treat my neighbor, with good will or ill will?

The Christian conscience will be at peace with God when it destroys all its ill will and seeks the best interests of all men. The Church can rally in a new social order when it is sure it is the kingdom of God! In the meantime, integration and segregation will rise or fall on their own merits—whether they do or do not foster Christian love.



# Children in Creative Activity

By EULA A. LAMPHERE

**When children make their own study and worship materials, they learn what Christian living means.**

THE "stained glass" window was nearly finished. The children carefully selected cellophane pieces of the right colors to match the cartoon. Then they cut them to size and shape and cemented them into place.

All the children watched as the window was carefully lifted from the worktable and fitted into place

in the chapel. They gasped with delight as the sunlight streamed through.

The boys and girls were eager to show the window to their parents. Each one could point to some portion and say, "I did this." Even the six-year-olds had helped.

These young craftsmen are in the first through sixth grades of the

*Their experience of creating is identical with their experience of faith.*



First Methodist church school, Auburn, N.Y. The "stained glass" window is only one of the projects these children have completed during their creative activity period.

Under the direction of Professor Walter K. Long, an activity period is part of a three-point program planned to give children an opportunity to experience an active Christian life on their level. This program resulted largely from the combined efforts of the church school superintendent, Glenn Mosher, his wife, and Professor Long.

In both the junior church and the activity period the children "learn by doing." No one doubted that such projects would fit church curriculum objectives and have child appeal, but some questioned whether they could be successfully worked into the church school program.

With the co-operation of the superintendent and teachers, Professor Long began in the spring of 1941 to direct a creative activity period during the church school hour. Mrs. Mosher introduced the chapel idea that summer as an experiment for a summer session.

The children responded eagerly to these combined additions to the regular church school classes. So they became a permanent part of the program.

Adding the time of the adult church service to the regular church school session gave ade-

quate time for three 45-minute periods. The first session was the usual church school learning period. The children were divided into departmentalized classes for worship and study, according to closely graded curriculum of The Methodist Church.

While teachers instructed children in their classrooms, Professor Long arranged materials and made preparations for the morning's creative project. Because the children must do the actual creating themselves, with only minor guidance from adult teachers, the procedure had to be well planned and the materials sorted and arranged in order of use.

Professor Long usually plans the projects for two age groups. Of course the younger ones require more guidance, but emphasis is placed on student activity. All projects are based on curriculum material and cover a wide variety of crafts.

In making the "stained glass" windows, the children not only enjoy the activity but also learn the actual steps for making such works of art that have been used through the centuries.

Their "lead" is India ink and their "colored glass" is cellophane. They used rubber cement to fix the "glass" pieces into patterns. But the step-by-step procedure is the same for them as for artists, from sketch to finished window.

Another creation from their

activity period is a large mosaic. It is made with bits of colored paper pasted to wallboard.

In preparing for this project, Professor Long applied three coats of musilage to the wallboard during the week. By Sunday morning it was dry. Sticky fingers and spotted clothing were thus avoided.

The children moistened paper bits with a sponge and stuck them to the picture outlined on the board. The result—a mosaic illustrating a children's Bible story.

In addition to these two activities, the boys and girls have made candleholders for home worship centers, puppets, Chinese fans, murals, blocks for the nursery, Mexican beads, and materials decorated with textile and spatter painting. Study themes, home and foreign missions, and Old and New Testament stories become realities to them in this way.

Perhaps the most outstanding project yet undertaken is that of biblical stories recorded on colored Kodachrome slides, because parents had an opportunity to join this creative activity.

The children decided which scenes to use from the Bible story. Then they posed in costumes made by their mothers. Each story was

told by a different child in his own words, as the pictures were taken. These stories were recorded, edited, and put into script form to be read at the time of presentation.

Besides making the costumes, adults helped to take pictures and write scripts. They gave particular attention to authenticity and detail. The resulting slides have been used repeatedly for special occasions.

Church school teachers who assist Professor Long may attend the adult church service at the end of the creative activity period. Pews are reserved for them. At the same time the children have their chapel, where they plan and conduct a complete worship service. Professor Long stays in the activity room to check cleanup operations and review next Sunday's materials.

Sixteen years ago the children's program planners decided to try "to prepare children to lead Christian lives through actual experience." The child-centered activities, planned for growth and development, have proved effective in making a natural transition from the child's religious life to a mature Christian life. Teen-agers entering adult church after this experience attend both church school and worship services regularly.

### UNCONTAMINATED

A PARISH, contemplating a new venture, summoned all men to a dinner in presentation of the project. One man said, "Honestly, I stayed away for fear that if I attended I might be interested."

—LEON M. ADKINS, Nashville, Tenn.

People will give you their Sunday nights, if you deal with everyday problems and needs, base sermons on old sayings, and let them sing.

# Sunday Night

## Belongs to the Church

By RUSSELL BOW

**I** MAY BE in the minority among Methodists when I express my conviction that Sunday night belongs to the church. But I do believe that, if the church is going to keep Sunday night, there must be a fresh approach to the service. Even in the South, where traditionally Sunday night attendance has been good, not many people are going to come unless they feel they are getting something worth while. It is too much easier to stay home and watch television.

People will not attend two worship services on Sunday unless the second is distinctly different from the first. On Sunday morning we usually have a formal service. We use as much of the ritual as we feel will be helpful to our people in worshipping God. Our choirs like to sing the great anthems, and I like to preach on great themes.

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*Russell Bow is pastor of Woodlawn Methodist Church in Owensboro, Ky.*

On Sunday night the emphasis is not on the choir but on congregational singing. The people are given opportunity to sing hymns they love. A good song leader who knows how to get them to sing leads the way, and my preaching is more informal than in the morning.

Interesting sermon subjects are important. I have found that subjects based on old sayings have more than average appeal. "At Loose Ends—But Not Lost" gave me a chance to preach about teen-



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agers to a good crowd. "Don't Let the Devil Get You Up a Tree!" brought them out to hear a sermon on Zaccheus. Other subjects based on old sayings that have been popular include, "No Use Crying Over Spilt Milk," "He Paid Too Much for His Whistle!" and "Feeding Pearls to the Pigs."

Another type of sermon I found popular on Sunday evening are those based on psychological subjects, like "You Can't Afford to Carry a Grudge," "Don't Be So Critical!" and "It's Your Attitude That Counts."

Sunday night preaching need not be superficial to be popular. Once your people find out that you are going to deal with their everyday problems and needs on Sunday night, they will come in larger numbers than you may think.

Young people, intermediates, seniors, and college students will come on Sunday nights, if we give them a part in the program. I have made it a point to use youth ushers, to ask them to read the Scripture, lead prayers, and promote attendance. Sometimes a ministerial student preaches.

Adults like to see youth participate, and usually participate better themselves.

Once you get a Sunday evening service really going, you have a great evangelistic opportunity. I have been able to reach people on Sunday night that I couldn't reach on Sunday morning. One young

married couple told me recently, "We just can't seem to get up on Sunday morning in time for church, but we like to come on Sunday evening."

One of the greatest evangelistic opportunities I have found is broadcasting our Sunday night services. Time was not available on either of the local stations at the regular church hour, so we decided to tape-record the service and broadcast it at 9 o'clock in the evening. I wondered if we would have an audience at that hour, but the response has been most heartening.

We are reaching many young people who are in their cars at that hour. One large restaurant (with more customers Sunday evenings than we have at church) tunes us in. Many people who are tired of watching television find it restful to listen to a program of good singing and a practical message.

Radio gives The Methodist Church an opportunity to share its message with other denominations. Many people, who have attended their own church service are home at that time, tune in our service and learn about The Methodist Church.

Many churches have already lost Sunday night. Many others would like to give it up because they have been unable to develop a *program* that will reach their people. I am convinced that it is a great opportunity for the church that is willing to pay the price, and the pastor who has a little imagination.

## *The Minister's Work Schedule*

This pastor devised three simple forms for getting his work done more efficiently.

By G. S. THISTLETHWAITE

YOU can't take all the headaches out of your work, but you can take much of the work out of your present headaches.

The labor-reducing device that does it is called a work schedule—a stabilizer that combines some of the best features of aspirin, twilight sleep, and a good tranquilizer.

Essential ingredients of the recipe are three sheets of paper: the calendar sheet, the project sheet, and the work schedule sheet.

Prepared in proper quantities and used daily as directed, they are guaranteed to be the complete cure for that uneasy feeling that something vital is left undone.

The first is the calendar sheet (Fig. 1) mimeographed to accommodate the dates of the calendar month. Made just like a calendar, each block has the day and date;

but most of the block is left for program events to be added.

It takes 12 of these sheets to properly plan a year's schedule.

The second number of the trio is the project sheet (Fig. 2). It is used in planning single projects, such as a daily vacation church school, a special Bible study, or a series of evangelistic meetings.

The details of the project are arranged in chronological order, with the earliest one first. Then they are entered on the project sheet on a "minus-zero-date" basis, the date of the completion of the project being the zero date. The only items which appear after the zero date are evaluation and follow up, which are printed on the sheet so that they will not be forgotten. You will need as many project sheets as you have projects.

The other unit is the weekly work schedule (Fig. 3). The seven days of the week run down the left side of the sheet, and opposite each

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*G. S. Thistlethwaite is pastor of the Methodist Church in Union Star, Mo.*

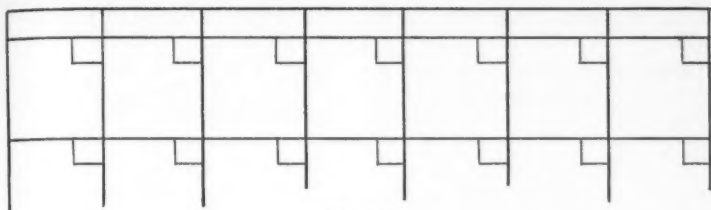


FIG. 1

day is space for activities under the headings "morning," "afternoon," "night." It begins with Monday and ends with Sunday, which shows the logical progression and climax of the minister's week. Dates are written in by the minister each week beneath the day designations.

These varied forms do not work together as a team, but as different individuals doing different tasks.

After the minister has determined his major projects for the year, he then determines when they should be done. On the 12 calendar sheets go such major dates as Christmas, Easter, vacation, and other important events and meetings. Much of this material is available from a swift perusal of last year's "little black book."

Then comes the job of entering

the major projects of the year. Some of them will be determined by date—for example, the Lenten emphasis must come in a given 40 days. Other plans will be flexible in date. By turning forward and backward through the calendar sheets, major projects can be spaced properly for effective administration.

Next the projects are planned in detail. Some projects will take only 10 days or two weeks, from appointment of the committee to completion and evaluation. Others of a more ambitious nature may require ordering of materials or training of key personnel several weeks or months in advance.

Once the smooth functioning of a project is worked out in steps on the project sheets, the minus-zero dates are transferred to the work

### PROJECT SHEET

ITEM	DATE	PERSON RESPONSIBLE

FIG. 2

schedule sheet. The zero date is the effective date. A date that shows -3 (minus 3) is placed three days before the effective date; -7 is placed seven days before. This is continued until every date is entered.

Thus the early dates in a big project may overlap other projects, but you can be sure they will not be forgotten in the press of daily duties.

As you make the entry of minus dates, you can make any adjustments you please—if you prefer to keep Monday open for rest and study, you may set minus dates falling on Monday on the previous Saturday or on the succeeding Tuesday.

The work of planning may take two or three days. When it is completed, inequities of schedule or minor conflicts can be adjusted months before they occur. The calendar sheets and work schedule

sheets may be bound in a notebook or a manuscript cover for easy handling. The project sheets may be filed for easy reference in planning the following year.

At the beginning of this year, faced with carrying on full programs at three churches scattered over parts of three different counties and having more than 500 members, I made out a list of 33 major projects. The projects were to be accomplished in 44 weeks, if weeks for camp, schools, and vacation were taken out.

At first glance this seemed like an impossible task. I called the chairman of the official boards of my churches together and went over the year's program with them. One of them said, "If you get all that done, you'll be a wonder." The others agreed.

But when I had spread the project sheets to the work schedule, I

## W O R K   S H E E T

DAY AND DATES:	MORNING	AFTERNOON	NIGHTS
Monday			
Tuesday			
Wednesday			

FIG. 3



found that I had whole blocks of time, some a month in length, in which I had nothing scheduled ahead except regular services and regularly scheduled meetings.

I carried on the projects as they appeared on my daily schedule. No single item took more than an hour—the remaining time of the day was left for other needs.

I found that not even during one extraordinary four-week period did I fall behind. In that time I had eight funerals, one of which required my attention for 44 hours, during which I didn't sleep or have my clothes off. Even under these circumstances, my long-range program didn't suffer.

I also use the weekly work schedule sheets to record daily activities—meetings, callers, special time-

consuming duties, books studied, office hours kept, calling, etc. Yearly reports are made up easily.

I find that with responsibility for the long-range program in the four major fields of endeavor (membership, finance, missions, and education) off my mind and on the work schedule, I am free of mind to take care of unscheduled interruptions. No longer does a request for service that will take a dozen hours wrinkle my brow in anxiety. A quick look at my work schedule, a shift of duties, and I know that I can or cannot do it.

This leaves my time free for the spiritual work we all came into the ministry to do, but which so frequently is pushed into the background because "we don't have time."

## EVANGELISM AND SOCIAL WITNESS

**E**VANGELISTS have often said: "Social witness is not my business. I do not deny the need for it, but that task falls outside my commission."

But convictions held on one level of life are not automatically transferred to other levels. To believe that a narrowly based "conversion" will issue in an informed social conscience without the presenting of a social challenge is to invite partial conversions, which have been the curse of some forms of evangelism.

Social action, which does not, at the same time, seek the conversion of men and women lacks the dynamic to achieve the social reforms for which it works. The rock on which all the pretty dreams of man for a better world have foundered has been the selfishness and sinfulness of the people who must build the better world. It is human sin which basically makes social action necessary, so that social action which leaves human nature unredeemed fails to come to grips with the central cause of social injustice.

—ALAN WALKER, *Australian evangelist*

## Sermon Starters

### FOR THE SUNDAYS IN OCTOBER

**World-Wide Communion Sunday begins this month's suggestions for preaching, which continue the season of Kingdome. Color for this season is green.**

**Where the Tenses Meet.** Oct. 6, World-Wide Communion Sunday. Text: *Jesus Christ is the same yesterday and today and for ever*, Heb. 13:8. Scripture: Heb. 13:1-21. Suggested hymns: 1, 145, 149, *The Methodist Hymnal*.

AT THE SERVICE of World-Wide Communion we are provided with a unique opportunity to consider our relation to the past, the present, and the future in the light of our commission to enter into the kingdom of God.

We will do well to consider our heritage—to remember that life didn't begin for mankind at seven o'clock this morning. We have been bequeathed the discoveries of the ages, the implements and the ideas of those who have gone before. We should review the procession of prophets and spiritual pilgrims who have led us to this hour.

At the head of the line is Christ. There follow the martyrs who gave us the Church, the Bible, and all

we have today. But we must remember that "all that is past is prologue."

We must be conscious of the glory, the possibilities, and the responsibilities of the present. Let us be alive to the present. *This is the day which the Lord has made...* (Ps. 118:24); now is the time to drink deeply of the cup of life—it may never be passed to us again. The seeds we plant today determine the fruit we reap tomorrow.

We must believe that the God who has brought us to this present hour, out of our past, will guide, sustain, and empower us in the future—*Jesus Christ is the same yesterday and today and for ever*.

In the Communion service we see at the center of life the cross which has been at the center of the best chapters of the past. It stands firmly today, and will stand steady tomorrow. Only as we commit our-

selves wholeheartedly to him in this service of remembrance, renewal, and rededication can we be builders of the Kingdom.

**What Do You More Than Others?** Oct.

13. Text: *What more are you doing than others?* Matt. 5:47. Scripture: Matt. 5:43-48. Suggested hymns: 278, 280, 259, *The Methodist Hymnal*.

JESUS MADE IT CLEAR that, if the kingdom of God was ever to be a reality, people like ourselves would have to do more than men ordinarily expect. Let us confront four questions which are related to our Lord's expectations of us.

What do you *see* more than others? John Ruskin is reported to have said, "The greatest thing an individual ever does is to see something." Artists and scientists prove this. Michelangelo's well-known illustration cannot be surpassed. He asked that a discarded piece of marble be taken to his studio. When asked why he wanted it, he said, "There's an angel imprisoned in it and I must set it free." We

must see more in people than meets the eye. They are beings of dignity and worth with infinite possibilities for faith, courage, and love. Like Jesus we must see in everything and everyone something of God.

What do you *hear* more than others? Like Shaw's Joan of Arc, we must hear "voices," telling us what God wants us to do for him. Like Elijah, we must learn that God speaks through "the still small voice." We have a responsibility to hear the gospel—the good news of God—and let it direct us in all our ways.

What do you *know* more than others? Quiz programs indicate that knowledge has monetary value. More important is the freedom and life which truth can give. We must know moral truth as well as scientific truth, else we bring ruin to ourselves and to civilization. We must know ourselves and thereby better understand others—know that all men are divine creatures with divine destinies. We must be able to say, *For I know whom I have believed and . . . that he is able. . .*" (2 Tim. 1:12).

What do you do more than others? Jesus said, "*You will know them by their fruits.*" (Matt. 7:16). James exhorts us, *Be doers of the word, and not hearers only, . . .* Seeing, we must respond to the challenge; hearing, we must act; knowing, we must apply our knowledge. Only by doing the will of God as we see it, hear it, and

### Special Days

Aug. 25 to Nov. 24—Kingdomtide

Sept. 29 to Oct. 6—Christian Education Week

Oct. 6—World-Wide Communion Sunday

Oct. 20—Laymen's Day

Oct. 31—Reformation Day

Nov. 1—All Saints' Day

Nov. 10—World Order Sunday

come to know it, can we help Christ build his Kingdom.

**What Can Laymen Do?** Oct. 20, Laymen's Day. Text: *O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who delight to fear thy name; . . . Neh. 1:11. Scripture: Neh. 1. Suggested hymns: 267, 268, 225, The Methodist Hymnal.*

NEHEMIAH, a layman, saw a great challenge and responded to it with all his mind and soul and strength. He felt himself divinely appointed to help God in a great task, which would mean something that was transforming in the life of mankind. His autobiography is so brief it can be read in a single sitting.

Since Nehemiah's day countless laymen have caught the vision of what absolute dedication to God's work of world redemption can accomplish. Edward Everett Hale said,

*I am only one,  
But still I am one.  
I cannot do everything,  
But still I can do something;  
And because I cannot do everything  
I will not refuse to do something that  
I can do.*

Laymen must decide what kind of world they want and then start, as individuals, to live that quality of citizenship which they would care to see all men live everywhere. Moving quietly but resolutely through their own homes and communities, they can be creators of a

moral climate which will have universal consequences. Having concerns, they will soon have convictions.

Romberg's Student Prince was right when he sang, "Give me some men who are stouthearted men, who will stand for the right they adore . . . and I'll soon give you ten thousand more . . ." Jesus said, *The kingdom of God is in the midst of you* (Lk. 17:21). Laymen should pray, "Lord, may thy Kingdom come, beginning with me."

Taking Christ's principles into the heart and letting them have sway in every single relationship into which life leads, the laymen can transform the world. What has happened since some humble fishermen and tax-collectors did this long ago is proof of this contention.

**The Law of the Spirit.** Oct. 27, Reformation Sunday. Text: *For the law of the Spirit of life in Christ Jesus has set me free . . . , Rom. 8:2. Scripture: Rom. 8:1-11. Suggested hymns: 300, 299, 226, The Methodist Hymnal.*

THE BASIC PRINCIPLES of Protestantism, which we are inspired to consider as we recall the contribution of Martin Luther to the Protestant Reformation, have a direct bearing on the temperance issue. The authority of the holy Scriptures, salvation by faith, and the Universal priesthood of believers, as well as other Protestant principles, put a heavy responsibility

NEW CHRISTIAN ADVOCATE

upon the individual person, and at the same time provide him with resources for overcoming the evil temptations which the consumption of alcoholic beverages brings on.

Legal statutes fail to provide sufficient control over individual desire or behavior. We need *the law of the spirit of life in Christ Jesus* to make us free. Only a vital faith in the power of Christ can deliver us. Because he is readily available to all, every individual can determine his decisions to drink or not to drink. Alcoholics Anonymous confirms the statement that individual determination must be accompanied with acknowledgment of the need and power of God.

(Statistics and illustrations can be obtained from "Clipsheet" and other literature provided by the Methodist Board of Temperance, 100 Maryland Ave. N.E., Washington 2, D.C.)

Drinking is definitely a personal problem which has social consequences. Therefore, a deep personal religion, which is vitally related to every aspect of life, is needed to solve the problem. We will show our right to be free from authoritarian religion, to salvation by faith in Christ, and to free access to our Father God, only as we allow the law of the spirit of life in Christ Jesus to set us free through total abstinence. Methodism takes a firm stand in urging this.

SEPTEMBER, 1957

## FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and  
Film Commission*

THE CHURCH BEYOND OUR WINDOW (color, sound filmstrip). Here at last is the answer to your requests for a complete picture of World Service and the Special and Advance funds. This filmstrip skillfully includes the entire range of the general benevolence program of The Methodist Church. It tells the story of Paul McConnell, chairman of his official board, who is responsible for presenting the great world-wide activities of our denominational boards and agencies.

This filmstrip, with recording and leader's guide, is being sent free to all district superintendents. Additional copies are available from the Central Promotional Office, 740 N. Rush St., Chicago 11, Ill.; \$6 each.

RECRUITING FOR THE MINISTRY OF THE CHURCH (filmstrip in color with record). The script, by Richard G. Belcher, is based on the address Bishop Richard C. Raines gave to district superintendents in Chicago, and outlines the number of new ministers, missionaries, and other full time workers needed by The Methodist Church each year. It describes ways adults can help youth decide to prepare for Christian vocations. Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tenn., sale \$5.



# From Methodism's Social Creed

*These excerpts from Paragraph 2020 are appropriate for reading before Labor Sunday, Sept. 1.*



1. *Christianity and Economic Order.* With full acknowledgment of stewardship under God and accountability to him, we stand for the acquisition of property by Christian processes and the right of private ownership thereof. We refuse to identify Christianity with any economic system. We test every economic order by the commands of our Christ and judge its practices by the Christian gospel. We believe that it is our duty not only to bring Christ to the individual, but also to bring the society within which we live more nearly into conformity with the teachings of Christ. We believe that the free democratic way of life ruled by Christian principles can bring to mankind a society in which liberty is preserved, justice established, and brotherhood achieved. We therefore pledge ourselves to sustain these values and to implement the teachings of Christ by voting our Christian convictions in all elections, by participating in political action as party members or independents, and by offering and supporting candidates who will translate our social ideas into social reality.

2. *Poverty and Unemployment.* We believe that the economic development which makes possible material plenty for all places upon us great moral responsibility, in that the physical and spiritual development of millions of persons throughout the world is now needlessly hindered by poverty. We therefore stand for the abatement and prevention of poverty everywhere.



We believe that it is our Christian duty to provide for all men opportunity to earn an adequate livelihood. Since lack of significant employment tends to destroy human self-respect, we believe that workers must be safeguarded from enforced unemployment.

3. *Wealth.* We recognize the perils of prosperity. Our Lord has told us that we cannot serve God and mammon. As Christians we must examine earnestly before God both our personal and our business practices, lest we unwittingly adopt the standards and assumptions of a materialistic society to the exclusion of our Christian stewardship.

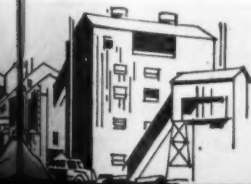
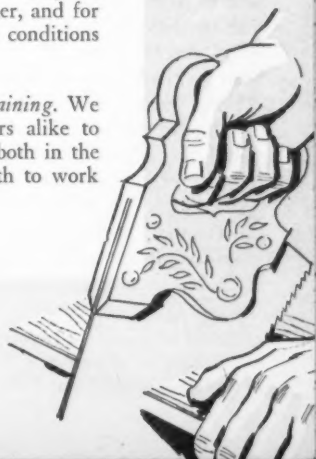
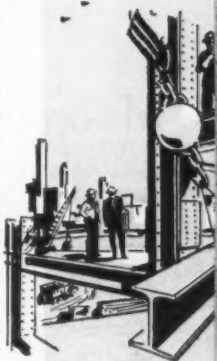
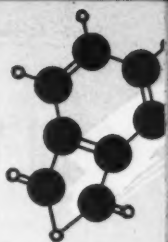
Since churches and their institutions as well as individuals own property, invest funds, and employ labor, care must be exercised that all such relationships conform to the highest Christian standards. Any judgment upon society must "begin at the house of God."

4. *Working Conditions.* We oppose all forms of social, economic, and moral waste. We urge the protection of the worker from dangerous and unsanitary working conditions and from occupational diseases.

We stand for reasonable hours of labor, for just wages, for a fair day's work for a fair day's wage, for fair working conditions, for periods of leisure, and for an equitable division of the product of industry.

5. *Social Benefits for Workers.* We stand for security for old age, for insurance against injury to the worker, and for increased protection against those preventable conditions which produce want.

6. *The Right to Organize for Collective Bargaining.* We stand for the right of employees and employers alike to organize for collective bargaining, protection of both in the exercise of their right, and the obligation of both to work for the public good.



# Shall We Hire Outside Fund Raisers?

By PARK J. EWART

A series of answers to smaller range, easier questions are necessary before such a contractual decision as this is made.

**M**ANY Protestant churches are needing money for building and other purposes and are puzzled about using outside fund-raising organizations. On the surface this seems to be a simple type of yes-or-no decision; actually, it is far more.

Unquestionably, a fund-raising organization may provide services well worth their cost to a church. Professional fund raising may be able to bring to light untapped resources within the church membership, potential giving which has been overlooked or underestimated.

Fund raisers from outside may be able to provide better promotional procedures than those conceived and administered by church staffs and lay leaders. Furthermore, professional fund-raising efforts may actually promote stewardship.

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*Park James Ewart is an associate professor of business administration in the School of Commerce, University of Southern California.*

On the other hand, substantial resources that could have been applied more productively to church work may be used up on fees and campaign expenses. The church staff and lay leaders may actually be as expert as those in an outside organization, and they undoubtedly know the congregation better.

General financial formulas, member income estimating procedures, and arguments for giving for religious purposes may not be applicable to a particular congregation. Thus pledge goals may be unrealistic. Fund-raising organizations often overestimate the pledge potential. They can justify fees and campaign expenditures only on marked increases in church income.

The word "promise" should be emphasized, for pledge goal estimates are not underwriting agreements. Goals set may not be reached. The church takes the risk of disappointment and unfavorable reaction because of such failure.

When members are stimulated to



pledge beyond what they think reasonable they often do so with the reservation that they will cut their giving at a future time. Pressure tactics that trade on future giving potential frequently backfire.

Then too, these short, intensively promoted, one-time campaigns may be even worse than unproductive economically. They may inflict critical psychological wounds upon a congregation. Shortsighted, overemotionalized procedures may leave in their wake a real, even though intangible, trail of ill will.

There is still another important factor in deciding for or against outside fund-raisers. Procedures and results are often described in eulogistic or hypercritical superlatives. They are "wonderful" or they are "terrible." The fact is probably somewhere between these extremes. But an objective judgment is hard to obtain because previous users of the fund-raising organization have probably had an experience that was either good or bad, and it was probably a one-time experience.

A sincere attitude toward stewardship, developed over years of patient education, may seem quite inadequate in comparison with glamorized reports of results obtained by short-term, high-pressure tactics in other churches. It may be claimed that concentrated appeals produce improved giving habits; and the claims may be substanti-

ated. But they need to be checked in terms of long-haul results. John Dewey was probably right when he said: "It is repeated use that gives a method definiteness and, given this definiteness, precipitation into formulated statement should follow naturally."

The unique difficulties confronted by a church administration in making the decision about hiring or not hiring outsiders have been delineated to this point. Now it seems worth while to note some generalizations about decision making.

John Dewey once quoted John Stuart Mill: "To draw inferences has been said to be the great business of life. Everyone has daily, hourly, and momentary need of ascertaining facts which he has not directly observed. . . . The business of the magistrate, of the military commander, of the navigator, of the physician, of the agriculturist, (of the professional and lay church administrator) *is merely to judge of evidence and to act accordingly*. . . . As they do this well or ill, so they discharge well or ill the duties of their several callings. It is the only occupation in which the mind never ceases to be engaged.

"Administration is ordinarily described as the art of 'getting things done.' Emphasis is placed upon processes and methods for insuring incisive action. . . . Although any practical activity involves both 'deciding' and 'doing,' it has not commonly been recognized that a

theory of administration should be concerned with the processes of decision as well as with the processes of action."

But how shall those who are responsible decide? Here are some suggestions—with the emphasis on "suggestive." They are offered in two categories:

### *General Evaluation of Services*

1. How was past performance evaluated, if a claim of many successful campaigns is made?

a) What criteria were used in estimating the degree of success of campaigns?

b) How were degrees of success and failure for each measured?

c) Have there been any failures?

d) If so, types and causes?

e) Were total pledge amounts obtained during a short, intensive campaign the sole criteria and measure of degrees of success?

f) By how much and by what per cent were pledge goals reached greater than were probable by current methods, taking into account growth trends?

g) What use was made of carefully controlled follow-up surveys?

(1) To evaluate the nature of feelings stimulated by methods used to increase giving behavior? (2) To evaluate the effects upon long term giving behavior?

### *Comparative Campaign Expenses*

2. What does the organization charge for its services?

a) Is this a flat fee or a percentage of amounts pledged?

b) If a flat fee, how is it computed?

c) If a percentage, what base is used and is it a graduated or straight percentage?

d) Is the percentage rate or scale reasonable?

e) Is the fee related to the total promised pledge goal or to the amount by which the estimated total exceeds the amount probable under current procedures, taking into account growth trends?

3. What are other campaign expenses to be paid by the church?

4. How do these costs compare with those for current, periodic, and special-purpose campaigns?

5. What does the organization provide for its services?

a) How much manpower?

b) In what ways and to what extent is this manpower superior to the regular church staff and businessmen church lay leaders?

6. How much of and how is church members' time to be used?

a) How does this compare with current campaign time expenditures?

b) If there is a difference, why?

c) Is this supposed to be a once and forever campaign?

d) What evidence is there that a single intensive campaign is more effective than repeated periodic campaigns for breaking old giving habits and developing new giving habits?

### *Estimated or Promised Goal*

7. By what amount and by what per cent is it proposed to increase the current annual budget?

a) Is this reasonable in light of current fund-raising experience?

b) Is the proposed budget based upon sound statistical evidence?

8. What financial and other responsibilities for raising the proposed pledge goal does the organization assume?

9. How was the pledge potential estimated?

a) Was a formula such as two dollars per week per \$1,000 of income used?

b) If so, was the income estimated as gross or net after taxes?

c) How was the member's income estimated?

d) Does the formula used fit your congregation?

e) If the 10 per cent tithing formula was used, is this standard generally accepted?

f) If the idea of tithing is generally accepted, how is this standard defined? (1) Does it mean 10 per cent of gross income for your church alone? (2) What provision is made for other social giving and taxation for social objectives?

g) If the objective is equal sacrifice, is the idea of a graduated scale of giving used? (Is a \$5,000 gift from an income of \$50,000 considered the same sacrifice as \$500 from \$5,000?)

h) Is estimated giving potential to be used as a type of assessment?

i) Is the general membership made aware of these specifics concerning objectives and procedures?

j) Just how much pressure and by what means are members to be brought to give according to these established standards?

10. Is the emphasis placed upon a weekly pledge?

a) If so, what is the purpose?

b) Is it to coordinate giving with weekly incomes of members?

c) If so, what provision is made to adjust periodicity of requested giving flow to that of income flow?

d) What is the periodicity of income flow in your church?

e) Is increased weekly envelope giving likely to increase weekly church attendance?

f) How effective is the weekly pledge as a means for increasing the annual giving by directing attention to a small rather than a large amount? (Does the installment selling idea fit here?)

g) What pledge periodicity pattern is best for your church?

11. Is the total pledge goal for specific or vague purposes? Which is better? Why?

12. Is the pledge goal for a specific time period or for a weekly gift for an indefinite period?

a) Is it reasonable to expect many householders to pledge for more than one year in advance?

b) If the plan is for once and forever pledges, what provision is made for modifying them with changing economic conditions of

the church and the individual giver?

c) What provision is made for obtaining pledges from new members?

### *Organizational Procedures*

13. Is a general organization chart to be used?

a) Does it fit your church?

b) What provisions are made for adapting it?

c) In what ways and to what extent is this organization plan likely to prove superior to the one currently in use?

d) How is the diagram to be communicated and converted into a working organization?

14. What provisions are made for developing the proposed organization into a team?

a) How are confidence and co-operation to be obtained?

b) How is this likely to compare with that developed by church leaders over many years?

c) How is the solicitation team to be selected and recruited?

d) In what ways is this superior to procedures now used?

e) What procedures are to be used to train solicitors?

f) If outside organization personnel are to be used in the training of canvassers, how and why?

### *Solicitation Procedures*

15. Is the plan to instruct canvassers to request pledges only from those whose estimated giving po-

tentials are less than their own?

16. Is the idea of witnessing pledges to be encouraged?

a) In this regard, what is the significance of St. Matthew 6:1-7?

b) Are canvassers to be made aware of pledges to be expected from each member?

17. Are only male collectors to be used? Why?

18. How much and in what ways is pressure to be exerted on members to give the estimated or expected amount?

19. In general, are solicitation procedures high pressure promotional or low pressure educational?

a) How will these methods be used to develop new habits of giving, a new sense of stewardship, new use of brotherhood, new spiritual life of members, and new leadership in the church?

b) How will these methods be used to increase the real values which come from free will giving for a self-seen purpose?

c) What are the prospects that a pledge will be received from the majority of members large enough and in such a manner as to produce a lasting spiritual impact?

20. To what extent are procedures and appeals to be presented on the basis of authority without provision for stimulating criticism and suggestions from church and lay leaders and members?

a) To what extent is underlying argument used that anyone who criticizes or makes suggestions is

both prejudiced and unco-operative?

b) To what extent is the general principle advanced that it is easier to offer constructive criticism than docilely to follow the organization leader and all his objectives, principles, and procedures?

21. Is face-to-face solicitation to be used exclusively? Why not use the telephone or mail?

22. What are the procedures and solicitation appeals to be used?

a) How do these compare with those now used?

b) How are they better?

Factual scientific answers cannot be obtained for many of the questions suggested, but the best evidence possible should be brought out and care used in interpreting it.

A preliminary list of questions should be drawn up for at least three reasons: 1) An adequate treat-

ment of problem-solving procedures would require much space to record and much effort to compile.

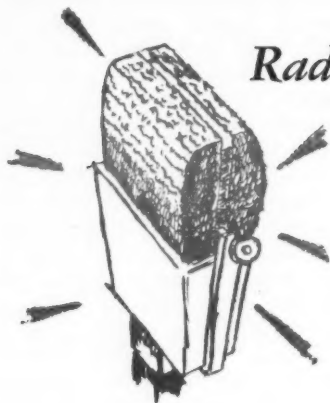
2) The preparation of a pattern of smaller range and more easily answered questions and problems often is omitted in the major decision-making process. Perhaps this is because it is a tedious, analytical chore which can be avoided without too great pain to the conscience. Or, it may be due to a blind spot in the decision-making skills of many administrators. 3) It seems safe to say that administrators tend to be more skilled in answering questions and solving problems than in definitely stating them.

Thus it is clear that in this decision-making process there are many questions to be answered. If the decision is to hire fund raisers, there are many areas needing careful contractual agreement. Answers to the questions will help.

## TRAGEDY IN TRIUMPH

TODAY there's a tortured mural on the wall of the library at Dartmouth: a colossal figure of Christ leaning on an axe. All around are broken temples, shattered stones, everything at sixes and sevens; and you know who did it, because at his feet is a cross too, which he has just cut from where it stood on a hill! Maybe by this time we have to read history that way—with the triumph so involved in the tragedy that you can't disentangle them! They say it's the way the dawn comes in the Pyrenees: you'd think it an earthquake, with a mighty wind rushing!

—PAUL E. SCHLERER, in *Union Seminary Quarterly Review* (Nov., 1956)



## Radio Preaching Meets Spiritual Needs

By HOWARD CONN

**This minister substituted for Ralph W. Sockman on the National Radio Pulpit last summer. Here he tells what the mail response shows about how radio meets persons' spiritual needs.**

FOR ELEVEN Sundays last year I preached for Ralph W. Sockman on the National Radio Pulpit, and I learned much from the experience. I learned something about myself, for not since seminary days have I had such rigorous, practical, constructive criticism of speaking mannerisms and delivery techniques.

More important than what I learned about myself is what the ex-

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*Howard Conn is now pastor of Plymouth Congregational Christian Church in Minneapolis, Minn.*

perience taught me about the spiritual needs of people. The more than 4,000 letters I received from listeners are but a small portion of the 1,000,000 requests for copies of radio sermons that are sent in a year to the Broadcasting and Film Commission of the National Council of Churches.

Yet these 4,000 letters are revealing. They seem to arrange themselves into six major groupings:

1. *The Moved.* The fact that many persons took the trouble to write means that the message of God's truth can move people. It strikes a chord responsive to their needs and aspirations.

Every time a minister speaks in his own pulpit or at an outside gathering, he should aim to say with force and directness something important enough to move his hearers to a better grasp of life's meaning.

2. *The Lonely.* Many writers volunteered to tell their life stories. An 85-year-old Maine woman whose father had been a minister told of his move to Kansas in 1879. A widow wrote of her father's ex-

periences as a home missionary pastor in the Dakotas 70 years ago. A blind woman told what radio sermons mean to her.

Many invalids and shut-ins wrote. A woman who for 30 years has conducted a magazine and greeting card business from her bedside commented: "Tell others who are discouraged that I have found in Christ a way out of despair and a new life of joy."

We are sometimes prone to give attention to the busy, active, influential members of the community; but beyond these in every parish are other souls, often unrecognized, who feel lonely, neglected, discouraged.

3. *The Fanatics*. These are the people whose lengthy letters deal with subjects completely irrelevant to anything mentioned by the radio sermons, but who find in the preacher a name to whom they can write. They are obsessed with a single idea which they want to explain to anyone who will give attention.

Among my 4,000 letters I received quite a number of this kind. Some were incoherent. Others went into detail about matters most of us would think trivial.

There was, for example, an explanation of flying saucers as missionary visitors from the spirit world, a poem on the bribery of politicians, a plea for the use of Christ's name more often.

A woman listener sent a long es-

say on "Equal Citizenship of Pioneering Women," which rose to this dramatic climax: "Nowhere in the Constitution is there any law that can be misconstrued to mean that marriage deprives either a husband or wife of their individual constitutional rights of self-defense."

I wonder if many persons obsessed by such ideas might not have been saved from a one-sided development if, earlier, friends and family had given them more sympathetic attention. Fanatics often seem to be a nuisance, but they are children of God whose special energies or insights should be channeled into constructive and normal associations.

4. *The Puzzled*. Probably the most significant letters came from persons who wrote for help with real problems. How can a rural church in Georgia get missionary aid? How can people be aroused to a missionary concern beyond the giving of money? What book would best start a person on the prayer life? Should a sister take her brother to court when he has defrauded her of her share in the family inheritance? Should a Methodist family let its children go to a Missouri Synod Lutheran Sunday school in the neighborhood? What should a wife do when her husband's church practices "closed" Communion? Should the church marry divorced persons?

The world is full of people with

problems. The church must always address itself to them, and show that religion is related to their needs. No wise preacher will attempt to give quick and easy answers, but he will listen sympathetically, endeavor to suggest the wider setting of problems, and rally the resources by which they may be met.

5. *The Objectors.* As a liberal pastor in a city where conservative churches are numerous, I am accustomed to receiving protests from those who say I am not a Christian. Anyone who takes a position will always arouse some who object. Yet I received surprisingly few such letters during that summer—not more than ten. I attribute this not to any universal acceptance of my preaching but to the fact that the National Radio Pulpit has through the years built a congregation of listeners who want sermons related to life rather than dogma. A minister, whether he be modernist or conservative, must recognize that as he presents truths that are vital to life he will arouse the objections of those whose interpretations are different.

6. *The Grateful.* Any minister who is direct and sincere in his approach will find himself speaking to the condition of great numbers who have hungered and thirsted without being fed. There are 60 million unchurched people in the United States. They are not all indifferent or antagonistic. Multi-

tudes of them simply have not found in the churches that which satisfies their deepest needs. They are not interested in hearing traditional sermons on damnation or in listening to proud claims of exclusive salvation. The radio preacher has an unusual opportunity to reach such folk.

Most encouraging were the letters expressing gratitude for the emphasis on the new wine of the Spirit. A 35-year-old paraplegic sent a 40-page account of his spiritual pilgrimage, a protest against narrow sectarianism. He penetrated to the essence when he said, "I don't know or understand God fully, but I love him." A Roman Catholic in Texas wrote that he was glad to hear a Protestant who didn't talk about damnation. Another thanked me for tolerance, observing, "We shall all meet at the cross, and there the ground is level."

Surely there are great numbers of people who would attend our churches again if they believed they would find there contact with the all-loving and all-powerful God. Dare we go on keeping Christ confined to an organizational pattern, to a scheme of revelation, and to a doctrinal strait jacket when he can satisfy the hungers of people standing outside our churches?

I hope I shall remember these letters as I plan my preaching hereafter. They were written not to enhance my pride but to reveal to me the many needs of people.



## ***Why Don't Protestants Attend Chapel?***

**Two chaplains and a civilian minister present factors they believe influence the serviceman's attendance at chapel.**



### **Ministry Needs Strengthening**

*Condensed from The Chaplain*

"WHY don't Protestants attend chapel like the Catholics?"

This question is heard frequently by Protestant chaplains. It is prompted by a common scene around a military chapel Sunday morning. A few dozen Protestant worshipers wait outside the chapel for the conclusion of the Mass. The doors open, and out pour several score Roman Catholic worshipers. As the Protestants take their places, the contrast is unmistakable.

No wonder Protestants—chaplains and laymen alike—ask why.

The answer to this question, as well as positive steps to improve chapel attendance, must grow out of an appraisal of certain factors inherent in the military situation.

For instance, approximate figures of religious preference on a typical military installation might read: Protestants, 65 per cent; Roman Catholic, 30 per cent; Jewish, 2½ per cent; no religious affiliation, 2½ per cent.

Only by default, however, is 65

per cent Protestant. Men who are not Roman Catholic and not Jewish usually take it for granted that they are Protestant. Of these only a relatively small portion may be church members or have behind them a solid church heritage.

Second, the fact must be taken into account that church attendance is not mandatory in Protestant church life. Protestant men between the ages of 18 and 30, whether in the military or civilian community, are not noted for church attendance.

Again, many of the normal social pressures that stimulate church attendance are lacking in military life. Family custom, parental example, the insistence of friends—all these factors are absent. No card or church bulletin is likely to be received in the mail; no pastoral calls will be made to inquire why he missed chapel. Even the age-old inducement that a certain young lady will likely be at church fails here.

Another significant factor affecting attendance is the lack of familiar forms of worship. A Protestant chaplain is expected to conduct a "general Protestant service." To a man who is accustomed to a dignified and liturgical form of worship, an informal service leaves much to be desired. Contrariwise, the man who comes from a denomination that holds informal services is not likely to be impressed or satisfied.

Even more pertinent than the

form of worship is the type of sermon. Military personnel accustomed to evangelistic or doctrinal sermons may not be impressed by the chaplain who stresses Christian conduct and ethics. Or if the worshiper has learned to expect a logical and thoughtful presentation of Christian truth, he may fail to be inspired by sermons that tend to be bombastic and revivalistic.

Protestant military chaplains as a group are not noted for homiletic excellence, as most chaplains themselves would readily acknowledge. The common complaint of chaplains is lack of opportunity for adequate sermonic preparation. Character guidance and orientation lectures, staff meetings, counseling, councils, and committee meetings make such demands on the chaplain's time that preparation of sermons is often hasty and superficial.

Church attendance and church loyalty are ordinarily stimulated by an organization that welds the members into a cohesive unity. Such an organization—the local church—gives a sense of "belongingness." In the military chapel situation he feels no sense of responsibility for the success or failure of the program.

The normal chapel affords few opportunities for the exercise of leadership. Except for the choir, ushers, and teachers in a Sunday school, most worshipers play a passive role.

In Protestant churches an aggres-

sive social life is usually an important part of the total program. Only in exceptional cases is the chaplain able to carry on a satisfactory social program. One limiting factor is the large percentage of males in the military population; another is the lack of physical facilities.

The chapel of the familiar cantonment type was admirably suited to the needs of World War II servicemen. Few families accompanied men in uniform; or, if they did, they lived some distance from the installation. Today the need is for religious education, social, fellowship, and recreational facilities.

Protestant chapel attendance is affected by the proximity of civilian churches. An unmarried man is likely to find a familiar atmosphere and a warm welcome in such a church, and he can get away from military life for a few hours. Married personnel, especially those living off the base, are reluctant to return for religious worship when civilian churches are nearby.

Added together, these factors present a discouraging picture of Protestant chapel attendance. The wonder is not that so few attend chapel but that so many do. The truth is Protestants *do* attend chapel and in surprising numbers, when you consider the circumstances.

**I**N VIEW of the forces which militate, in larger or lesser degree, against attendance at worship,

what can be done to strengthen the chapel program?

1. To start with the chaplain himself, and his homiletic efforts, a policy of reserving the equivalent of two working days each week for sermon preparation would be most helpful.

2. The possibility of establishing a chapel organization of Protestant personnel needs to be explored. Membership on an affiliate basis is one possibility.

3. The opportunity for lay leadership needs to be expanded. So also does the opportunity for the expression of Christian service and stewardship.

4. The pressing need for more adequate physical facilities for worship, religious education, recreation, and social programs is too well known to require any comment from me.

5. The interest, loyalty, and leadership of military personnel and their families who have found a church home in the community are usually considered lost to the chapel. Must this necessarily be true? These people could participate in youth groups, religious education, chapel guilds, and other activities.

6. To what extent have chaplains utilized and profited from the materials and methods suggested by their own and other denominational agencies? Many of these ideas and plans in the area of men's work and youth activities are cap-

able of adaptation among military personnel.

7. A larger problem concerns the resurgence of interest in the church and religion which is so widespread in our nation. How can the chaplain relate his people to it effectively?

In the last analysis, the problem of chapel attendance must be met by strengthening the chaplain's spiritual ministry. Resources for this are found in three areas: (1) within the chaplain himself (his vision, initiative, and leadership); (2) within the military framework which recognizes the importance of a religious ministry; and (3) within denominational and interdenominational agencies which can give guidance and direction. These resources enable the chaplain to deal with the problems as a challenge.

—CARL W. MCGEEHON, *assistant staff chaplain, Air University, Maxwell Air Force Base, Ala.*

## Faith and Loyalty Lacking

LET'S PUT IT DOWN at the very beginning—they do! Go to any military installation and prove it for yourself. Wherever you find a chapel you will find our men in service at worship. Not as many as the chaplains could hope for; but, nevertheless, they are there.

Now, isn't it also true that every minister looks out over his congregation and says, "Would that more had come." The surprising thing is

this: actual observations at many military installations show that a larger percentage of servicemen attend chapel than our civilians attend church at home. However, a better understanding of the reasons why the others do not attend will help to change the situation.

Do Catholics really attend chapel services better? Observation shows they do.

It must be understood, however, that for Catholics the Sunday service probably is the only service of the week, but for Protestants it is only one of several. Count the number of Protestant men who make contact with the chapel, through the chaplain, from one Sunday to the next.

Among Catholics chapel attendance is no problem. The church authorities say that a man must attend at home or in the service.

There is no such authority in protestantism. Let us be honest, then, and admit that our Catholic friends often attend because they must and our Protestants if they so desire. This could make an important difference.

The Catholic believes that when the Mass is celebrated the body of Christ is actually present. We Protestants believe the Communion is but a memorial of his death. I have long felt that this is one of the reasons why more Catholics than Protestants attend church.

Our Protestant men lack training in loyalty to Christ and his

Church. I would like to see a new crusade in which loyalty to the Church was lifted up. Obviously, we must begin in the home church.

Some ex-servicemen have told me that Catholic chaplains are better trained to fellowship with their men. One said, "You will always find a Catholic chaplain wherever you find the men." Of course, anyone knows it is the individual chaplain, and not his denominational connection, that makes the difference. Some ministers mingle more than others with their people, but it pays in the chaplaincy as it does in the pastorate.

Some have said to me, "The Catholic services are briefer—some only 40 minutes long." Protestant services are much longer, if not twice as long.

Furthermore, in attempting to answer our question we need to remember that Catholics are one in faith. When there is a Catholic worship service, they are present. Our Protestants are not one in their faith; there are many shades of Protestant conviction. Therefore, men of one denomination may not feel like attending the service because he does not have a chaplain of his own faith.

I believe this would be true of Episcopalians, Lutherans, Baptists, and maybe others.

During the war I served a church where thousands of men went in and out of our service center every month. I found that those who took

something of faith into the service came out with a stronger faith, and those who took little in came out with less.

This puts a tremendous responsibility on the home church to build within every youth faith in Christ and loyalty to his Church. Both the chaplaincy and the Church need to work together to make the Church more and more meaningful in life!

—ALBERT P. SHIRKEY, *pastor, Mount Vernon Place Methodist Church, Washington, D.C.*

## Use Wrong Measurements

A QUICK ANSWER is that Protestants attend chapel rather well, if one considers all the factors involved. The common comparison between Catholic and Protestant chapel attendance is misleading because of tremendously dissimilar backgrounds motivating chapel attendance.

It is my experience that the prime factor in chapel attendance is the availability of people between Friday night and Monday morning. Three of the questions I ask in base visitation are: How many men eat in the mess halls over the week end? How many automobiles do your unmarried airmen have? How many housing units do you have on the base?

A chaplain may spend an overfull week—Monday through Friday—ministering to the needs of his personnel. But with the average set

of answers to these questions he cannot expect much in the way of a Sunday crowd.

A second factor is the nature of today's military family. Probably more than a third are not career minded. The Protestant non-career military person tends to retain ties with his denomination and to associate with a civilian church in the neighborhood. Since preaching is a central factor in Protestant church attendance, it is understandable that a Baptist would prefer Baptist preaching and that an Episcopalian would prefer to hear the service from the prayer book.

I do not believe that Methodist chaplains are any poorer preachers than their civilian brethren. I think the same holds true for other denominations. I have heard a great deal of civilian preaching in the last 10 years. I am not convinced that it has been any better than that I heard in military chapels.

If we are to compare Catholic chapel attendance with that of Protestants, a usually overlooked third factor is critical. Civilian church pressure on the Protestant is to participate in the civilian church. But the Catholic serviceman has over him assigned chaplains with ecclesiastical jurisdiction.

The Catholic serviceman must come to the military chaplain for all religious functions. For instance, if a military person is to be married by another priest, the Catholic chaplain concerned must give his per-

mission. The Catholic chaplain is by canon law the pastor of all of the Catholics that are assigned to his base.

We Protestants have tended to measure the minister by his Sunday congregation. This is not an accurate measure of the chaplaincy. No matter how vital the chaplain's spiritual life may be, or how incessantly he works with his men, Sunday chapel attendance is basically controlled by his environment. No amount of spiritual dynamic will fill a chapel unless the people are available (but neither will the availability of people make up for a lack of dynamic).

The question of goals for the chaplain is pertinent here. He should strive to see that every Protestant goes to church—but that striving will, in many instances, encourage the Protestant to affiliate with a church in the civilian community.

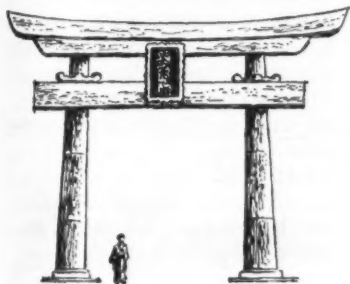
Chapel attendance is important. We Protestants neglect regular attendance. All ministers and laymen, both in and out of military service, should make this a prime concern. But chapel attendance is not the measure of the spiritual life of the chaplain, and the comparison of Catholic and Protestant chapel attendance is not a true comparison. It falls into the logical fallacy of equating bananas with apples.

—ELMER I. CARRIKER, *staff chaplain,*  
*Wright-Patterson Air Force Base,*  
*Ohio.*

# We Don't Want This Foreigner

Reprinted from Japan Harvest (Spring, 1957)

By PERCY LUKE and MRS. LUKE



The modern missionary is *persona non grata* in a foreign land until he can prove that he is a friend.

WHEN I FIRST arrived in Japan as an enthusiastic young missionary wearing rose-colored spectacles and full of hopeful ambitions, our field director gave me three unforgettable pieces of advice. On the train journey to Karuizawa, he said: "Always take off your hat when you speak to a Japanese policeman; never give your seat to a woman in a streetcar, as you'll be misunderstood; and remember you have come to a country where you are not wanted."

The first piece of advice took me a long way in that pre-war Japan. The second I had to prove to my own embarrassment. The third became obvious enough at once.

That was in 1932, and of course things have changed almost beyond recognition since then—with the exception of the last of the three, for, alas, it is becoming true again in 1957 that the foreigner is *persona non grata*, at least until he can prove himself a true friend.

"The children stare, and the adult looks the other way"—how often this sums up the attitude toward the new young missionary. To children, the foreigner is a curiosity; while to the adult he is a needless intrusion. And so it seems to be the business of the sincere missionary to make himself acceptable to his Japanese neighbors.

The Gospel preaching he does

before he has succeeded in this soul-searching task is almost all futile, for the simple reason that they are not yet listening to him. They are watching—looking for the signs of true humility and friendliness, the warmth of personal interest. . . . in other words, the labor of making friends, the labor of which it can never be said, "love's labor lost."

Does it really matter as much as that whether or not we are "acceptable"? "To the Jews I became as a Jew, in order to win Jews," said Paul. "To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (I Cor. 9:20, 22).

There are of course those whose approach is essentially compulsive, imperative—who feel that as "ambassadors of Christ" they do not have to apologize for their presence or their message, but rather regard the "heathen" as under obligation to listen and to obey. Be that as it may, the fact remains that the Japanese do not think so, and there is abundant evidence to prove that no one has ever made friends among them by following such methods. How necessary it is for us to be ever reminding ourselves that we are uninvited guests in their country!

May we be permitted now, in an effort to take a more positive line than hitherto, suggest some of the things that, in our experience,

seem to count most in building that bridge of friendship?

Some will vigorously reject the thought that a Christian missionary could be insincere. But missionaries are often regarded, especially by the inhabitants of the land, as the most insincere people on earth.

Due to the extreme differences of background and upbringing, the Japanese often see us as shockingly inconsistent in both life and speech. (To say that we see glaring inconsistencies in them is beside the point—if they were as perfect as some of us seem to think they should be, there would surely be no object in coming all this way to save them!)

But disregarding the unavoidable inconsistencies of background, let's face honestly the distressing question of the things that render us positively insincere in their eyes.

Take, for example, the missionary who lives in a comfortable, well-heated home who nevertheless pares down work expenses in an ostentatious manner apparently intended to convey the impression that he isn't really as well-off as they may think he is. He invites a Japanese preacher to take the morning and evening services; and when it's over he dismisses the hard-working servant of God with a nod, hands him the bare equivalent of his third class fare with perhaps a little over, and lets him walk or ride the streetcar to the station.

But the Japanese brother knows



quite well the habits of missionaries. He knows that the food the missionary eats and the fuel he burns costs far more than the Japanese could afford; he knows that the missionary would surely take a taxi or use his car, if he were in a hurry. The Japanese also knows what perhaps the missionary doesn't know—that any self-respecting Japanese church would have paid him at least 1,000 yen for a Sunday's services, in addition to his fare, and sent him back to the station in a taxi.

They would also have treated the honored *sensei* with great respect, given him special food, and seen that he had warm *futons* and a hot water bottle at night.

Is it not a fact that many missionaries are so afraid of giving the Japanese the impression that they have money that they actually moderate their normal living for the time being, lest the visiting *sensei* should think they are too extravagant? The ever-present fear of "stumbling" leads many of us to live a sort of double life—one for the Japanese to look at, and the other our own private life.

The motive for this duplicity may be good, but it is unwise and unnecessary; because no one is deceived by it, and the effect of this insincerity is worse than the "stumbling" we so much fear.

Isn't sympathy one of the hallmarks of friendship? Yet how often we harden our hearts to the

thought of the burdened lives, and blind our eyes to the intolerable circumstances of those ignorant, stumbling, young Christians, preferring rather to criticize them for their erratic attendance at *reihai* or for failing to tear down the family god shelf immediately after conversion. Times without number we have seen patient sympathy pay off in surrendered lives that have come as the direct result of our home being open to these tender plantings of the Lord that are struggling out of the unimaginable swamps of heathendom. They come to us with their problems and doubts, counting on us for sympathy above all else. As is so often said, but so little practiced in this mechanical age, it's the personal touch that really counts. The machine, the tape-recorder—none of these auxiliaries, no matter how skillfully used, can ever make up for the personal, warm, touch.

If there is one thing above all others that the Japanese despise the foreigner for, it's impatience. . . . to them a sure sign of lack of self-discipline and culture. Also, it seems to cause them to lose confidence in the missionary. Whereas, on the contrary, where unfailing patience is manifest, real admiration is the reward. We say "reward," but of course to the spiritual missionary the real reward is in the soul that is won to Christ as a result of long-suffering patience.

What are the things that a mis-

sionary has to be patient about? Everybody knows, of course, about the visitor who comes to "play" with the *sensei*. . . the time-killer who very successfully kills the missionary's time with a bland disregard for the poor *sensei's* convenience. Sometimes these time-killers have to be very firmly dealt with, and keen prayerful discretion may be needed to separate the sheep from the goats; so that one's precious hours may be spent on the worthwhile seekers.

In our experience, the sharpest trial of patience is with the wavering Christians and backsliders whose wayward and undependable behavior are often painfully discouraging. How patient, tender, and loving we have to be with them, remembering always God's patience with us. . . Then what unspeakable joy, when we see these wavering souls brought at last into the "establishing grace" of a sanctified and surrendered life!

We deliberately place this last because we think it is safe to say that here in Japan it's probably the most powerful element in any missionary's testimony. The Japanese sim-

ply can't resist a humble foreigner, for he breaks down all pride, prejudice, and enmity. How often we have seen this—and in foreigners whose working knowledge of the language is negligible—that true Christ-like humility which has no self-asserting but which only loves the soul with a selfless disregard for its own reputation, simply melts away all barriers like snow in the spring sunshine.

Such a missionary's children will never give offense in trains or buses, for they will reflect the parent's spirit and attitude; totally different from the haughty superior manner of those who speak of "these Japanese" as if they were the most despicable creatures in the world.

What a counsel of perfection all this appears to be! There's no need for any one of us to be discouraged, however, for there is an inexhaustible fountain of love and grace for each of us to draw from, and in the great mercy of our patient, loving Master we missionaries shall be brought to the place of useful, fruitful servants in this his Japanese vineyard.

## ADVICE TO A PASTOR

A SERMON of Augustine contains a . . . list of the duties of pastoral guidance: "Disturbers are to be rebuked, the low-spirited to be encouraged, the infirm to be supported, objectors confuted, the treacherous guarded against, the unskilled taught, the lazy aroused, the contentious restrained, the haughty repressed, litigants pacified, the poor relieved, the oppressed liberated, the good approved, the evil borne with, and all are to be loved."

—John T. McNeill in *A History of the Cure of Souls* (Harper & Bros.)

# BOOKS

## OF INTEREST TO PASTORS

**Christianity and Communication**, by F. W. Dillistone, Charles Scribner's Sons, 156 pp., \$3.00.

*Reviewer:* EDMUND HEINSOHN, *pastor, University Methodist Church, Austin, Texas.*

The author sets himself to the task of showing the importance of communication in proclaiming the Christian message. He discusses principles and practices of its effective communication and stresses in a superb way the supreme importance of the message to be communicated.

In this treatment of the subject, there is no cheapness. Dillistone does not commit the prevalent mistake of thinking of communication as an end in itself. Communication is justified by the message communicated, and neither the end product of the communication nor the message communicated is to be compromised by spurious methods.

The importance of ear and eye, word and image is stressed. There is no mincing of the author's conviction that Jesus Christ is the supreme Word of God and that Jesus Christ is the supreme Image of God, and that God is communicated through Jesus Christ as his Word and through Jesus Christ as his Image.

A few years ago I made the 60-mile boat trip on Lake Geneva from

Geneva to Montreux. By use of our binoculars, we were enabled to draw the beautiful countryside along the lakeshore onto the boat with us.

This author takes the reader on a journey to an understanding of the importance of communication, but also draws into the experience a new discovery of the richness of the message to be communicated.

This book is one of the best to come from the religious press during this decade.

**The Dimension of Depth**, by Edwin McNeill Potat. Harper & Bros., 114 pp., \$2.00.

*Reviewer:* AUBREY ALSOBROOK, *pastor, First Methodist Church, Swainsboro, Ga.*

The three parts of this book treat "Jesus Sees Himself in the Dimension of Depth," "Discipleship Seen in the Dimension of Depth," and "Life's Crises Seen in the Dimension of Depth."

A major weakness of the book is the fact that the writer never delineates what he means by "depth." The serious thinker recognizes that much in contemporary culture is shallow and that the dimension of depth needs to be given primacy. Theologically, the dimension of depth requires a biblical orientation, faith at

its best, and life under the mastery of Jesus Christ.

Poteat has failed to relate his material in an orderly fashion to his theme. The chapters are more like a collection than the unfolding of a theme.

The book is not without its value. "Only those who have ventured the profundity of the deeps can feel the ecstasy of the heights." This bears its truth.

**Christian Theology and Natural Science**, by E. L. Mascall. Ronald Press, 328 pp., \$4.50.

*Reviewer: E. D. KLEMKE, pastor, Champlin Methodist Church, Champlin, Minn.*

In a work of great erudition, E. L. Mascall attempts to show that there need be no fundamental conflict in relations between Christian theology and natural science.

Whereas the scientific outlook of the last century appeared to constitute a danger to Christian beliefs, the scientific outlook of the present day, the author believes, is much more congenial to orthodox Christian dogmas, even though a complete harmonization at every point obviously does not exist.

Upon the basis of this statement of the author's intent, one might expect that his book would provide evidence of the areas of compatibility between the two disciplines. In the earlier part of the book Mascall, in fact, does cite certain instances in which recent scientific methodological principles and discoveries may be considered either to provide a kind of justifica-

tion for various Christian beliefs, or, at least, to remove all grounds for hostility with respect to the theological doctrines.

Mascall does not support his thesis, however, in the manner which might be expected. For one soon realizes that the author has been able to defend his notion that science and theology are no longer in a state of warfare only because scientists and theologians (as he sees them) speak different languages, thereby vitiating the possibility that any scientific theories could have any destructive consequences for theological affirmations which the churches might make.

Mascall, for example, finds no relation between the concepts of theology and the concept of science when employed in the discussion of such issues as Creation. And although the scientist cannot provide reasons for holding that the world and its inhabitants are the creations of a transcendent God, the theologian can; but these arguments are metaphysical, not scientific.

The author ends his work by a defense of such doctrines as the virgin birth, and belief in angels and demons, on purely metaphysical grounds, with no concern for any implications which the sciences may have on these matters in the 20th century.

This work, while possessing little homiletical relevance, is of great value for mind-expansion of the reader. One need not agree with Mascall's conclusions to appreciate the vast range of issues—with numerous allusions to current scientific problems—which he discusses in this significant book.

**Psychotherapy and Religion, The Constructive Use of Inner Conflict,** by Henry Guntrip. Harper & Bros., 206 pp., \$3.00.

*Reviewer: EARL H. FURGESON, professor of preaching and pastoral theology, Westminster Theological Seminary.*

Following a modified Freudian approach, the author offers a careful, critical, and persuasive argument for the claim that therapy is a value-oriented, interpersonal encounter, the aim of which is to help the needy individual to become a mature, loving, and creative human being.

His reminder that "psychotherapy is evidently a truly religious experience and religion at its maturest is the fullest attainment of the aims of psychotherapy" is a helpful contribution to the growing rapport between religion and psychology.

Associated with the department of psychiatry in Leeds University, England, the author offers to the pastor here a valuable contribution on the inner nature of the human troubles with which the pastor deals. This is not a manual on how to begin psychotherapy, for there is "no easy, light-hearted, slick approach to the problems of therapy."

The pastor who has a knowledge of dynamic psychology will, however, be greatly stimulated by Dr. Guntrip's penetrating analysis of the nature, origin, and defenses against neurotic anxiety and the challenging interpretation of the task of psychotherapy as "the salvation of the patient's soul" (141).

The scholar will be challenged by the interpretation of neurosis as



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"love-starvation"; by the reduction of the primary defenses against anxiety to the schizoid ("love made hungry") and the depressive ("love made angry") patterns; and by the unique criticism of the Freudian mechanistic interpretation of personality. The book is a valuable contribution to both the field of pastoral care and the psychology of religion.

**The Christian Year:** Days and Seasons of the Church, by Edward T. Horn, III. Muhlenberg Press, 243 pp., \$3.75.

*Reviewer:* GEORGE MILES GIBSON, McCormick Theological Seminary

The author is pastor of Trinity Lutheran Church, Germantown, Pa. As liturgical scholar, he has served with competence and distinction through the department of worship of the United Lutheran Church.

In this volume he tells how the ecclesiastical year developed within the Roman Church and was carried on with changes into Lutheranism and Anglicanism. The first chapters deal with this evolution as well as service books and calendars developed in the ancient Church. The service of worship is discussed in each of its features, and the use of liturgical colors is described.

From chapter six to the end of the volume, fourth-fifths of the whole, the usages of the Christian Year from Advent to the last Sunday after Trinity are presented in detail; and a final chapter presents a discussion of saints' days.

The author shows a thorough familiarity with his historic materials

and organizes them into a usable scheme in readable style. The book will be most acceptable by pastors and worship committees and will well serve the intelligent layman intent on understanding the reasons behind the forms that have come down to us through the centuries.

In most of the discussion, the author tries to bring out the theological and religious significance of the liturgical uses. He shows how in the drama of the special days, weeks, and seasons, the Gospel of God in Christ is continually recurring within the worshipping communion.

More could have been done with the Genevan contribution. While rejecting most of the inherited formalism, it also contributed much in insisting upon a biblical basis for all worship customs and in defining true worship as reception of the grace of God rather than as a service of man. This tradition was influential on the Church of Scotland, the Protestantism of the Palatinate, and on Anglicanism and Lutheranism as well. It should be taken into account.

The book would have a wider appeal for contemporary Protestants if it recognized the revival of worship in the churches usually called non-liturgical. The literature of this movement has grown to large proportions these past 40 years, and the movement has resulted in a widespread revival of the very usages so ably discussed by Dr. Horn.

His book seems to speak primarily to Lutherans, but *The Christian Year* is the most complete modern account of the subject and will prove an excellent reference to any minister who wishes to follow the liturgical form.

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**The Renewal of the Church**, by W. A. Visser 't Hooft. Westminster Press, 128 pp., \$2.50.

*Reviewer:* GEORGE H. BALL, *director of religious activities, Hamline University.*

The thesis of this short book is its last sentence, which was taken from the report to the Evanston Assembly: "God acts from moment to moment and from generation to generation, re-creating the Church ever anew by the Spirit who indwells it, renewing its faithfulness, its purity, its self-sacrifice, its courage." The material in the book was given as the Dale Lectures at Oxford in 1955 by the General Secretary of the World Council of Churches.

Despite the fact that the Church has received many an infusion of the Holy Spirit, more seem to be necessary. This is clear in the Old Testament where Israel in its rebellious pride was constantly breaking the covenant which it had with God. Even the New Testament promise (which "is far more than an important new chapter in the dealings of God with his people; it is nothing less than the breaking in of a new age,") is no insurance policy.

The Church which has in Christ's Resurrection "tasted the powers of the age to come" continued periodically in subsequent centuries to lose touch with the Holy Spirit. The early Church forgot that the Church is not the kingdom of God and began to follow the path of Israel in the Old Testament. It became proud of its special status and lost consciousness of the need for renewal by the Holy Spirit.

This was true of the medieval Roman Catholic Church and of the Protestant Church which not long after the Reformation became more loyal to the new institution it had created than to the Word it was created to proclaim. It forgot that new truth is constantly breaking forth from the Word and that "the Church must continuously correct its whole existence and this includes its faith as well as its life."

This renewal, says Visser 't Hooft, is the work of God, not man, and it can only come through the Word of God and the Holy Spirit (which are never in conflict with each other). The essential role for man in this renewal of the Church is repentance, and the great danger is that he will forget the constant need for it.

This book is written from within the faith and will convince none outside it. It deals with one of the most fascinating phenomena of church history: the endless cycles of decay and rejuvenation. The rejuvenation the author credits to the operation of the Holy Spirit.

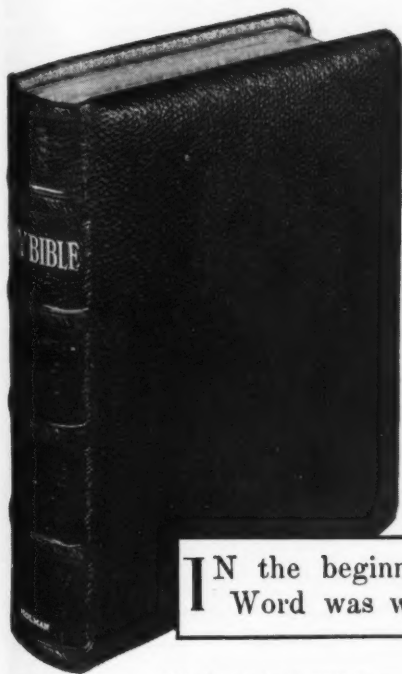
**The Riches of His Grace**, by Robert Menzies. James Clarke & Co. (London), 175 pp., \$1.43.

*Reviewer:* DONALD MACLEOD, *department of homiletics, Princeton Theological Seminary.*

The name, Robert Menzies, assures us that this volume of sermons will be an enlightening and deepening experience to read. Those who have read his *Magnet of the Heart* (Abingdon, o. o. p.) and *Fight the Good Fight* (Abingdon, \$2.00), will find here the same quality of preaching



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that has characterized all of Dr. Menzies' pulpit presentations. He is the rare combination of preacher and scholar whose singular insights into the meaning of the Christian faith are brought to bear upon the focal points of human need.

This book is divided into six main sections and comprises 24 sermons which have to do with the great festivals of the Christian Year, with particular emphasis upon spiritual growth in the Christian faith. Dr. Menzies' sermons are strongly biblical, well illustrated from the classics and personal experience, and have an evangelical thrust that calls for decision. This type of preaching represents the fruits of good reading, deep thinking, and a sensitive awareness of the needs of our present-day secularized society.

**In But Not of the World**, by Robert W. Spike. Association Press, 110 pp., \$2.00.

*Reviewer:* LYNN H. CORSON, pastor, Methodist Church, Haddonfield, N.J.

Out of his experience as a pastor and as director of the department of evangelism of the Congregational Christian Churches, Dr. Spike has written a book which is both provocative and profound.

The author, in his foreword, states, "The intention of this book is to examine the life and practice of American Protestant churches in the light of the emerging theological consensus about the nature of the Church." The real and the ideal are put in juxtaposition with the result that many of our contemporary concepts of the

Church are shown to be considerably below biblical standards.

*In But Not of the World* is one step in the emerging doctrine of the Church which is occupying the attention of so much theological thought. The first three chapters come to grips with such important concepts as the Koinonia, the Church as the body of Christ, and the authority of the Word. The two concluding chapters deal with what Dr. Spike describes as the "two crucial theological questions involved in the doctrine of the Church, 'No Salvation Outside the Church' and 'The Kingdom of God.'"

Each subject is introduced by an episode which one recognizes as typical of the misconceptions popularly entertained by many parishioners. These misconceptions are then held up to judgment in the light of a brief but concise statement of the doctrinal position. This position is then examined in the light of our cultural milieu. The concluding section of each chapter points the way to assisting the Church toward closer approximation of the ideal.

The book set me to re-evaluating my own concepts. It is a stimulating guide to preaching and teaching.

NO ONE can even catch a glimpse of this vast, panoramic, dramatic, movement of living religion and remain skeptical, either about the truth of Christianity in the first century or about its future in the 20th.

—FREDERICK C. GRANT, in *The Gospels: Their Origin and Their Growth* (Harper & Bros.)

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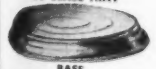
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The Journal of a Southern Pastor,  
by J. B. Gremillion. Fides Pub-  
lishers Association, 305 pp., \$3.95.

Reviewer: PAUL A. DUFFEY, pastor,  
*Dexter Avenue Methodist Church,*  
*Montgomery, Ala.*

Father Gremillion is a native of Louisiana and is priest of Shreveport's St. Joseph's Catholic Church, in a community where seven per cent of the population is Catholic. This journal gives an account of his work as a parish priest in an effort to reveal his desires to make the Church an effective mediating force in the life of the city and of the world. He places particular stress upon training laymen to offer personal, dedicated participation in the full witness of Christ.

The relating of schedules and meetings becomes rather tedious, but it conveys the pressure upon the priest. He never shows impatience with authority or schedule, however.

This book will be helpful to the Protestant as an insight into the priest's regular work. Above all else I was impressed with his warm heart for the people. He grapples with real problems, such as integration-segregation, labor-management relations, education for adults, and world affairs. But he never gets far from his own people and their problems.

Father Gremillion's evident lack of awareness of the accomplishments of Protestant churches in the fields of his interest is understandable, perhaps, but regrettable. The book is not especially easy to read, but it is worth the effort to discover some of the striking expressions of the author, his insights, and especially his constant devotion to the people.

NEW CHRISTIAN ADVOCATE

**The Minister Looks at Himself**, by Wayne C. Clark. Judson Press, 135 pp., \$2.25.

Reviewer: MERRILL R. ABBEY, *First Methodist Church, Ann Arbor, Mich.*

Books to help ministers understand and counsel others in their personal problems are numerous. This is that rarer find—a serious attempt to help the minister with problems peculiar to himself, not professionally as craftsman but personally as man.

The central problems treated are universally human; yet the minister is exposed to them in ways uniquely his own. Dr. Clark draws the diagnosis with relentless clarity born of sensitive observation and a knowledge of psychological literature everywhere present but never obtrusive.

Beyond diagnosis he offers significant suggestions of ways out. His points illustrated from a wide-ranging cross section of biographies of vital preachers whose insights and victories offer both helpful counsel and hope to the minister.

It seems ungrateful to enter a caveat concerning work so well done. To this reader, however, there seemed to be at some points an undue stress on aggravated instances of the problems discussed. Yet the strongly drawn picture may serve to warn us all whither we are tending.

These chapters offer a spiritual X ray for the minister on a prayer retreat or when he goes to his own confessional. If its "Thou art the man" serves to drive him to the great devotional books, it can heal and help his personal life and ministerial effectiveness.

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## BRIEFLY NOTED . . .

**Yale and the Ministry**, by Roland H. Bainton. Harper & Bros., 298 pp., \$5.00.

This book is in a sense the story of the religious education of a nation. Dr. Bainton tells the story, not only of theologies and curricula, but of men like Jonathan Edwards, the two Timothy Dwights, Lyman and Henry Ward Beecher, and Horace Bushnell. His stories and insights should find their ways into many pulpits.

**Where to Go for Help**, by Wayne E. Oates. Westminster Press, 118 pp., \$2.00.

Though the publisher says this handbook was written to the laymen, it will be of great help to most pastors. Part One describes how the "helping professions" (the ministry, medicine, law, social work) complement each other, and Part Two tells how to obtain agency help with 13 basic recurrent problems, like "problem children," adoption, sterility, cerebral palsy, problem drinking, mental illness, and aging.

**Recreation and the Local Church**, edited by Frances Clemens, Robert Tully, and Edward Crill. Brethren Publishing House, 191 pp., \$2.75.

Written by a recreation workshop group, this book has a practicality that no reader can miss. It covers basic concepts and philosophy, organization plans, and tips for recreation leaders. It gives guidance to churches on the building space needed for church-centered recreation.

**The Kingdom Beyond Caste**, by Liston Pope. Friendship Press, 170 pp., \$3.00, cloth; \$1.25, paper.

Yale's Dean Pope, who grew up in the South, sets the problem of race in its factual background, without prejudice for or against any opinion. He does not call proponents and opponents to account, but merely gives the facts, among them this:

"Racial discrimination in the Church, as in the world, is largely a phenomenon of the last two centuries. In this matter the Church has adapted its practices in several regions to those of the surrounding society. But it should also be remembered that most of the Christian churches in the world still refuse to practice discrimination or segregation."

**The Holy Bible From Ancient Eastern Manuscripts**: Being a Translation from the *Peshitta*, the Authorized Bible of the Church of the East, by George M. Lamsa. A. J. Holman Co., 1243 pp., \$12.50.

Lamsa is a noted Assyrian Scriptural scholar and author. His translation, made in smooth, concise, expressive English, will make available "that form of text translated anciently into a branch of the Aramaic language used by Christians from earliest times." Manuscripts used in making it were the "Codex Ambrosianus" and the so-called "Mortimer-McCawley." The publishers believe that this work will stand with the English translation of the Greek *Septuagint* and the Latin *Vulgate* when it is published in October.

# NEWS

## and trends

### Protestant Unity Drive Gains Momentum

Protestantism's two major world organizations—World Council of Churches and International Missionary Council—have taken a long important step toward joining forces.

The World Council's central committee backed a move to "integrate" the two groups and voted, at its recent meeting in New Haven, Conn., to poll member churches on the recommendation.

This winter IMC officials will consider a similar proposal at a meeting in newly independent Ghana (Africa Gold Coast). Even if the plan is approved there, it still must come before the World Council's third assembly in 1960.

What central committee support means, some leaders say, is that the Church is placing less and less stress on evangelism and missions as separate functions. The Church is beginning to view these as one and the same, and is now saying that evangelism—winning people for Christ at home and overseas—is the Church's major mission.

At the Evanston assembly in 1954 "ecumenical work" came to mean work which enables the churches to become one missionary Church.

**Nuclear tests:** In other action at New Haven, the committee called on the Big Three powers—U.S., Russia,

and Great Britain—to halt nuclear weapons tests, at least for a trial period, either jointly or individually.

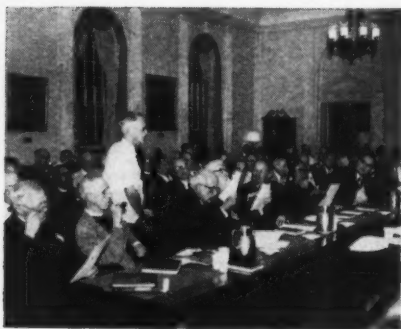
The Commission of the Churches on International Affairs, a group sponsored by the WCC and IMC, framed this recommendation in two reports.

The first called for an end to tests and complete disarmament by stages. Eventually, under this plan, the sole development of atomic and hydrogen energy would be for peace, not war.

The second urged member churches to work through, and with, their governments to promote a ban on nuclear testing. A special committee will present this appeal to Russia.

**Consultant on race:** The committee will launch a study of racial and ethnic tensions headed by a full-time consultant. The consultant's job would be to counsel with churches and national Christian councils about studies, conferences, exchanges of information, and other projects. The program will cost about \$25,000 a year.

**Meeting site:** Kandy, colorful capital of Ceylon, romantic land of tea and elephants and a center for world Buddhism, will be host to the third assembly of the World Council at Christmas, 1960. Since the Amsterdam assembly met in Europe, and the



*Seven presidents of the World Council of Churches (seated at table) consider an important resolution. Petrus Olof Bersell, Minneapolis (standing), an Augustana Lutheran, addresses the chair. (Methodist Bishop Sante Uberto Barbieri of Argentina, Uruguay, and Bolivia leans forward at right.) The two men standing are, from left, Chairman F. C. Fry, United Lutheran Church, USA, and W. A. Visser 't Hooft, Council general secretary. Above them is the emblem of the Council, whose central committee met in New Haven.*

Evanston assembly in North America, the committee thought it appropriate to hold the next meeting in Asia.

General Secretary W. A. Visser 't Hooft warned that all planning must take into account "a developing Asian consciousness since the Bandung Conference of Asian and African nations." Asian nationalism, in league with a trend to mix world religions into an amalgam, is one of the forces to be reckoned with by the unique claims of Christian missionary forces, he said.

**Religious liberty:** After considerable debate on religious liberty, the committee decided not to pinpoint trouble spots in specific countries and called for a careful study of the issue in Roman Catholic and other countries. It asked its officers and staff to continue efforts to offer help in

cases where liberties may be infringed or imperiled.

**Refugee work:** The committee heard encouraging reports of refugee work (the churches were involved to the extent of \$60,784,579 in 1956) and saw evidence that dire need continues.

**Czech rebuffed:** Dr. Joseph L. Hromadka, Czech theologian who has been labeled an apologist for the Communist regime in his country, received what amounted to a rebuff by the committee. Two-thirds of the delegates abstained from voting on 12 members, including Hromadka, nominated for re-election to the council's executive committee.

Twenty-eight of the delegates voted for the 12-man slate, seven voted against.

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logian from attending the meeting.

Following the Hungarian revolt, he publicly criticized the World Council's expression of sympathy for the 1956 anti-Communist revolutionaries. Hromadka also supported the intervention of Soviet troops and said that "Fascist elements" had used the revolt for their own ends.

**New members:** The committee accepted five of six applications for membership: Evangelical Lutheran Church (about a million members in the United States); Burma Baptist Convention (200,800 members speaking 13 languages); Gereformeerde Churches in Indonesia; Presbyterian Church of East Africa; and the Presbyterian Church in Jamaica. The World Council now has 170 member denominations.

A discussion of proposals for changing the basis of membership in favor of a more definite statement on the Trinity made no headway since the World Council itself is not a super-church with a formulated creed.

Next year's meeting of the central committee will be held Aug. 21-30, in Denmark.

Prominent Methodists attending this year's meeting included one of the six presidents, Bishop Sante Uberto Barbieri of Buenos Aires, who administers the work of The Methodist Church in Argentina, Bolivia, and Uruguay. Four members of the central committee are also Methodists: Bishop W. C. Martin, Dallas; Bishop G. Bromley Oxnam, Washington, D.C.; Charles C. Parlin and Mrs. Frank G. Brooks, New York. Dr. T. Otto Nall, editor of *THE NEW CHRISTIAN ADVOCATE*, was a consultant for the World Methodist Council.

## Noah's Ark, Ancient City Objects of Search

An international archaeological expedition is searching for Noah's Ark on Mount Ararat.

The expedition, headed by British archaeologist Egerton Sykes, got special permission from the Turkish government to climb Ararat.

Sykes had to cancel previous bids to scale the mountain, which is close to the Russian border, because the Russians charged that his search for the Ark was a "blind" to cover espionage activities.

On the basis of new evidence, "it is reasonably certain that we shall find the remains of the Ark that carried Noah during the great flood," Sykes said.

He is accompanied by Fernand Navarra, a French explorer, who a few years ago found "something buried" in a glacier at the 14,000-foot level of the main peak (17,000 feet high). Tests showed that the piece of wood he chopped off this structure was over 5,000 years old, strengthening the belief that this was the actual Ark.

Dr. Necati Dolunay, director of the Turkish Department of Antiquities, and member of the Sykes expedition, said that troops will be used, if necessary, to remove the thick ice walls surrounding the object.

Meanwhile an American archaeological expedition is digging in Palestine in search of the ancient city of Shechem.

The project is the first major phase of a five-year expedition sponsored by Methodist Drew Theological Seminary, Madison, N.J., and Presbyterian

McCormick Theological Seminary, Chicago, Ill. Prof. George E. Wright of McCormick, editor of *The Biblical Archaeologist*, is director of the expedition, and Dean B. W. Anderson of Drew is administrative head.

During Old Testament times Shechem stood with Jerusalem and Samaria among the important cities of Palestine. It is mentioned in Genesis as the first place Abraham visited in Palestine. Joshua gathered the tribes of Israel there to unite them in a covenant confederacy. Later it became the chief city of the Samaritans. Shechem was destroyed by the Jews during the fierce struggles of the Macabean period shortly before the time of Christ. German archaeological teams did some excavating in the area in 1913-14 and 1926-32.

## Approve New Cafeteria

The Lake Junaluska Methodist Assembly will have a new \$125,000 cafeteria.

Trustees recently authorized the new building, and construction will begin this fall. It is expected the cafeteria will be ready for the 1958 season, says Edwin L. Jones of Charlotte, N.C., assembly president.

The present cafeteria building and the nearby Sunnyside Lodge, both about 35 years old, will be razed to make room for the new structure. The old lodge will be replaced later by a modern dormitory to match the new \$125,000 Mountain View Lodge, Jones said.

Other long-range building plans include improvements to the Terrace Hotel, parking areas and a bridge over the Lake Junaluska "narrows."

## 'Tensions Will Ease'

Protestant-Catholic tension has zoomed to the highest point in 15 years but will lessen in the future, predicts a religious sociologist.

Dr. Will Herberg, professor at Drew University, Madison, N.J., told a Chicago workshop that tensions will ease as more tolerant young people succeed "embittered" generations.

The nation's next big religious issue, he said, is religion in public education. "The American people are becoming more and more religion conscious today, and yet the most important institution of the community (public schools) is barred to religion—an untenable situation," he said.

Herberg said he considers parochial schools part of America's public educational system and therefore favors expanding public aid to them.

The workshop was sponsored by the Federated Theological School of the University of Chicago and the National Conference of Christians and Jews.

Similar religious tensions in Europe have been reported by two touring clergymen. The Rev. Robert J. Welch, a Roman Catholic, and Dr. George W. Forell, a Lutheran, both associate professors in Iowa State University's School of Religion, toured France, Switzerland, and Western Germany.

In Europe, too, they feel the situation offers hope for improvement. They said they noted increasing religious curiosity and understanding among students and others under 30.

Both reported the Communist-dominated people of East Germany have embraced religion in unprecedented numbers.

## Churches Adapt Program to Economic Changes

The rapidly changing face of America is forcing Methodists to take a fresh look at population trends, industrial expansion, and farm mechanization.

One of the most ambitious studies of new economic patterns and how these may affect the church now has been completed in Ohio. After a year of research under a full-time director, Dr. Clarence LaRue, Columbus, officials reported their findings to Ohio's two annual conferences.

This was more than a casual look at local church situations. Officials probed every aspect of economic life and came up with recommendations.

Leaders found some rural churches reluctant to accept the growing numbers of nonfarmers moving into rural areas.

These rural churches, the report said, must expand and improve their buildings and programs. What makes this necessary, it explained, is a problem of "trying to bring children from lovely homes and modern, centralized

schools into inadequately planned and poorly conducted services in shabby, second-rate buildings." A half century ago there was not this problem, as the one-room church compared favorably with facilities for other purposes.

More churches must be built to meet the boom in population. By 1967, the report indicates, Ohio will have 1,765,000 more people (present population, about 9,000,000). The study group recommended 54 new churches within the next 10 years, and said 25 existing churches should consider relocation or merger.

Another problem stems from declining population in sections where farm mechanization has increased the size of farms and decreased the number of farmers. The report described Van Wert County. There the number of public schools dropped from 84 in 1920, to 26 in 1930, and 9 in 1956.

"During this period," the report stated, "the rural population of the county decreased by nearly 8,000 while the number of rural churches remained relatively the same. By its failure to change, it appears the church is opposing the trend toward centralization."

The study suggested grouping churches into larger units to provide adequate financial support and consideration of a basic salary plan.

Where practical, it also recommended that denominations get together and let one church serve a single area, thus eliminating costly competition.

### Disability Benefits

Ministers now are entitled to social security disability benefits.

If a minister becomes disabled he may apply for a "freeze" to his existing benefits. Since his benefits are determined by average annual income, a prolonged period of incapacity and reduced income would adversely affect them were it not for this "freeze" provision.

Conference reports pages 102-105



CONFERENCE and HOST	MEMBERSHIP Church (Gain) **Church School ( or ) ***WCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
LOUISVILLE  Kentucky Wesleyan Seattle Memorial Church, Owensboro	*No Report (—1,677) **No Report (3,006) ***No Report (12)	No Report	*228 ** 1 *** 13	\$204,164 (up \$796)
MINNESOTA  Hamline University Hamline Church St. Paul	*114,598 (1,452) ** 70,538 (1,958) *** 29,039 (365)	Two	*No Report ** 15 ***No Report	\$280,474
MONTANA  First Church Missoula	* 25,050 (304) ** 19,298 (1,250) *** 6,667 (68)	Three	*100 ** 4 *** 2	No Report
NEW ENGLAND SOUTHERN  Connecticut College for Women New London, Conn. (	* 38,039 (68) ** 24,748 (306) *** 7,794 (—32)	One	*108 ** 2 *** 25	No Report
NORTH CAROLINA  Centenary Church New Bern	*181,585 (3,037) **133,853 (Gain) *** 31,356 (Gain)	Eight	No Report	\$1,343,000 (Gain)
NORTH GEORGIA  First Church Atlanta	*No Report **148,032 (4,319) *** 31,764 (61)	Three	*550 ** 17 *** 7	\$419,471 (up \$27,381)

## QUADRENNIAL EMPHASES ACTIVITIES

## MAJOR CONFERENCE ACTIONS

seek \$1.30 per member  
for higher education (\$128,-  
total) . . . gave \$21,647  
to three Methodist colleges  
for student work . . . heard  
reports on local church self-  
help programs.

Approved three constitutional amendments . . . to launch \$1.5 mil-  
lions fund for proposed Methodist Evangelical Hospital, Louisville  
. . . invited Southeastern Jurisdiction to hold 1959 conference in  
Louisville . . . requested the boards of Lindsey Wilson College and  
Kentucky Wesleyan College to open schools to qualified persons  
regardless of race or color . . . asked Board of Evangelism to de-  
velop program to curb membership losses . . . to initiate plans for a  
home for aged.

report.

Approved constitutional amendments 9 and 10 . . . voted to secure  
a second fulltime officer in the conference office of finance . . .  
Bishop Edwin Voigt of the Dakotas Area conducted the conference  
sessions due to the illness of Bishop D. Stanley Coors.

to help support Rocky  
Mountain College, in co-  
operation with Presbyterian  
and Congregational groups  
to . . . to increase con-  
ference contribution to area  
headquarters fund.

Opposed moving conference out of the Denver Area . . . increased  
pension annuity rate 11 per cent . . . noted movement toward lay-  
men's retreats . . . to include traveling and retired ministers in  
reserve pension plan . . . to campaign for 100 per cent use of Meth-  
odist literature in church schools; 72 per cent now being used . . .  
lauded Dr. Paul Adams for his book, *When Wagon Trails Were Dim*,  
about the early days of Methodists in Montana.

and \$1.30 per member  
for higher education  
. . . picked Alaska College  
for general advance special  
. . . to strengthen local  
churches.

Approved three constitutional amendments . . . to participate in  
full Reserve Pension Plan . . . protested nuclear weapons testing  
. . . opposed United Nations military build-up in Korea . . . opposed  
use of public funds for private or parochial school purposes, and will  
support New York East Conference in a test case on the use of tax  
money . . . to support missionaries Dorothy and William Anderson  
. . . honored the Rev. F. R. Medina of Onset Portuguese Church for  
32 years with church, and for his migrant ministry.

set \$5 millions fund goal to  
establish North Carolina  
Wesleyan College and an-  
other college at Fayetteville  
. . . to seek \$1.30 per mem-  
ber for higher education  
(\$250,000 paid last year for  
the purpose).

Approved three constitutional amendments . . . set pension annuity  
rate at \$48 . . . for minimum pastor's salary set goal of \$4,000  
. . . to promote \$10 clubs to help build new churches . . . to con-  
tinue program of 1,000 lay speakers so there will be "No Silent  
Pulpits" . . . to seek ban on interstate liquor advertising . . . to  
seek at least five per cent increase in church membership . . .  
recommended to Duke University trustees that the divinity school  
accept all qualified students, regardless of race.

set conference goal for \$1.2  
millions in capital funds  
campaign for six Methodist  
colleges in Georgia.

Approved three constitutional amendments . . . Miss Ruth Rogers,  
first woman minister, admitted "on trial." She has served as supply  
pastor of the Hyatt Memorial Church, East Point, Ga., for about  
two years . . . raised minimum pastors' salaries to \$1,900 for single  
men and \$2,500 for married men . . . approved plans to secure funds  
to build a home for the aged . . . to seek more members in an  
evangelistic crusade scheduled for March, 1958.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church School ( or ) ***WCS (Loss)	NEW CHURCHES	MINISTERS *Total **Admitted in full ***Retired	WORLD SERVICE
NORTH IOWA First Church Waterloo	*150,260 (1,837) ** 98,376 (2,604) *** 41,004 (426)	No Report	*328 ** 13 *** 12	\$195,009 (up \$3,294)
OHIO Lakeside	*314,000 (2,561) **258,122 (4,643) ***69,501 (1,148)	Five	*776 ** 25 *** 23	(Failed to report apportionment)
OREGON Corvallis	* 49,354 (1,427) ** 44,535 (959) *** 12,981 (55)	Three	*219 ** 8 *** 10	\$159,940 (up \$12,464)
PACIFIC JAPANESE PROVISIONAL West Los Angeles Community Church, Calif.	* 5,664 (209) ** 4,935 (297) *** 1,648 (88)	None	* 35 ** 2 *** 1	\$2,490
ROCK RIVER St. James Church Chicago	*174,075 (2,833) **114,221 (3,761) *** 35,124 (—544)	Three	*360 ** 13 *** 7	(Within per cent of apportionment)
SOUTHERN CALIFORNIA- ARIZONA University of Redlands, Redlands, Calif.	*198,742 (13,210) **169,909 (9,272) *** 45,832 (313)	Four	*617 ** 28 *** 11	\$285,979

## QUADRENNIAL EMPHASES

## MAJOR CONFERENCE ACTIONS

to seek \$1.53 per member for higher education, including Garrett Biblical Institute and the State University of Iowa School of Religion in 1958-59, and 70 cents in 1957-58.

to aid in raising of \$4 millions for new theological school in Ohio; figure reported in excess now of \$3.2 millions . . . adopted a report on the Ohio Area Study—a close look at economic life, local churches.

to support church-related schools of higher education and Wesley Foundations . . . interest churches in backing more U.S. church projects.

asked financial support for higher education, but set no specific apportionments this year . . . elected conference commissions on local church and education emphases.

to seek \$1.5 millions by 1961 to aid Garrett Biblical Institute, Kendall College, Wesley Foundations, and student work . . . to complete local church self-study.

Noted more interest in higher education as a result of the move of Southern California School of Theology to Claremont, and rapid growth of California Western University, San Diego.

Approved interconference evangelistic mission for the fall . . . urged U.S. to seek agreements to halt nuclear weapons testing . . . to seek support for bill banning interstate liquor advertising, and serving liquor on airlines . . . to seek a speed-up in new church construction. Heard report that \$500,000 is not out of line for church extension purposes . . . adopted a budget of nearly \$1 million.

Invited 40 Central Jurisdiction churches in Ohio to become conference members when proposed transfer machinery takes effect . . . reported year's giving totaled more than \$15 millions for all causes . . . urged end of nuclear tests . . . stressed need for continued foreign aid . . . urged adequate program to care for Hungarian and other refugees . . . voted to consolidate rural churches where needed . . . to re-examine "inter-city" church program and seek theological training for a specialized ministry in the city.

Approved three constitutional amendments . . . boosted conference budget nine per cent (\$31,612) to \$397,463 . . . encouraged churches to give \$50,000 above World Service quotas for conference church extension needs . . . to support temperance movements, improvement of pension plan, more training in stewardship . . . approved a pilot evangelism project to be guided by General Board of Evangelism.

Set pastors' minimum salary at \$3,000, and adopted allowances for dependents . . . to seek 10 per cent increase in World Service . . . backed Bishop Gerald Kennedy's defense of a Methodist Marine in court-martial case . . . urged more participation in Causasian conference church programs at all levels . . . urged an end to nuclear weapons tests, and more U.S. leadership in disarmament and peace moves . . . asked Congress to pass bill to liberalize immigration quotas . . . to stress evangelism programs.

Approved constitutional Amendment 9 . . . invited 10 Central Jurisdiction churches to join Rock River Conference next year or after . . . admitted to full membership first Negro, Edsel Ammons . . . voted support of Marine Private Peter Green in his court-martial case . . . adopted record \$1,175,000 budget, an eight per cent increase . . . voted support of the Rev. Stanley Brown who waged a successful fight against gambling in Mundelein, Ill.

Approved three constitutional amendments . . . called for fair treatment of conscientious objectors . . . urged abolition of nuclear tests . . . to study "attitudes and practices" concerning racial equality . . . urged pastors to encourage voting . . . reaffirmed stand on civic and religious liberties . . . to study ministers' salaries and determine adequate scale . . . appointed Negro minister to the former white congregation at Normandie Avenue Church . . . to seek 10 per cent boost in church membership annually.



Mr. Fair



Miss Kewish



Mr. Phifer



Mr. Lacour

## People Going Places

LAMAR W. McLEOD, St. Louis, Mo.—a Westinghouse vice president—elected a trustee of Southern Methodist University, Dallas.

MISS MONA E. KEWISH, Chicago—new associate secretary of children's work, Woman's Division of Christian Service.

THE REV. HAROLD L. FAIR, Nashville—appointed assistant editor of Methodist adult church-school publications succeeding the REV. LYNDON B. PHIFER, who retired.

MISS DOROTHY McCONNELL, New York, an editor of *World Outlook*—now on a three months' trip to Asia and Africa gathering article material.

DR. EDWARD P. O'REAR, Los Angeles, a Methodist and leader in care of the aged—appointed to advisory committee of the Federal Housing Administration. He will help guide decisions on housing for elderly people.

Two new staff members of the Board of Evangelism, Nashville: THE

REV. LAWRENCE LACOUR, Des Moines—to be director of the department of evangelistic missions, effective Sept. 1. THE REV. BERLYN V. FARRIS, formerly with the National Council of Churches, New York City, named director of the department of district evangelism.

DR. LUDD M. SPIVEY—to retire this fall after 32 years as president of Florida Southern College, Lakeland, Fla. His unexpected announcement came at the college's 72nd commencement. During his tenure, enrollment jumped from 139 students to 2,000, physical plant from two buildings to 60, and operating debts wiped out. His reason: "I don't mind saying I am tired."

CHAPLAIN (FIRST LT.) TREVOR D. TURNER, Methodist of Virginia—cited by the U.S. Army Security Agency for outstanding service performed in the Far East.

DR. JOHN F. OLSON, associate professor of Bible and religion at Syracuse University—appointed assistant to Chancellor William P. Tolley effective July 3, filling a position vacant since 1953.



THE REV. GEORGE A. WARMER, JR., Oakland, Calif.—named director of public relations, Boston University.

THE REV. HARRY C. SPENCER, general secretary of the Television, Radio, and Film Commission—elected one of the two North American members of the World Committee for Christian Broadcasting.

THE REV. MARTIN E. CERNEK, associate pastor, First Methodist Church, Pittsfield, Mass.—first full-time chaplain serving hospitals and penal institutions in the Dayton, Ohio, area.

DR. EUGENE CLAYTON CALHOUN—inaugurated eighth president of Paine College, Augusta, Ga.

ROBERT E. A. LEE, executive secretary of Lutheran Church Productions, Inc.—president of the National Religious Publicity Council.

THE REV. DAVID J. WYNNE, minister of Baldwin Community Methodist Church, Pittsburgh, Pa.—presented local brotherhood award from B'nai B'rith.

THE REV. C. B. HARRIS, pastor, Emerson Charge, Camden District, Ark.—named Arkansas rural minister of the year.

THE REV. E. T. WAYLAND, editor and business manager, *Arkansas Methodist* and *The Louisiana Methodist*—retired after 45 years as pastor and editor.

H. DONALD WINKLER, Nashville—resigned as editor of *Concern* to be-



Mr. Farris



Mr. Spivey

come assistant director and instructor in communications at North Dakota Agricultural College, Fargo, N.D.

THE REVERENDS NAT G. LONG and BEVEL JONES of Atlanta, Ga.—elected sectional presidents of the nine-state Southeastern Methodist Ministers' Conference.

THE REV. ARMOUR H. EVANS, former superintendent of the Wesley Hospital, Wichita, Kan.—new administrator of the Methodist Hospital, Pikeville, Ky.

DR. LEONARD L. HAYNES, JR., dean of instruction and director of summer school at Claflin College, Orangeburg, S.C.—elected president of Morristown College, Morristown, Tenn.

THE REV. HIRAM G. CONGER, Summit, N.J.—recently retired as director of the department of visual education of the Board of Missions—on a year's world tour.

THE REV. E. C. WILSON, associate minister of First Methodist Church, East Point, Ga.—has compiled a 50-year record of perfect Sunday school attendance. He's attended in Paris,

Rome, London, Cairo, Jerusalem, and most large U.S. cities.

DR. J. CLAUDE EVANS, editor of the *South Carolina Methodist Advocate* and manager of the Methodist Center, Columbia, S.C.—resigned to become chaplain at Southern Methodist University, Dallas, Tex., Sept. 1. He had been editor since 1952.

MISS RUTH LAWRENCE, Woman's Division of Christian Service, and the REV. MELVIN BLAKE, Division of World Missions—to return this month from two months' tour of 11 countries in Europe and Africa.

DR. EVERETTE L. WALKER, former

dean-registrar at Lambuth College, Jackson, Tenn.—now associate director of the department of secondary and higher education, Board of Education at Nashville, Tenn.

THE REV. and MRS. BENGT HELLGREN, Swedish Methodists—first couple in Methodist history to be ordained at the same service. The ceremony took place at the annual conference in Gothenburg.

THE REV. H. L. CLOUD, retired Methodist minister, at 82 one of the few living delegates to the Oklahoma Constitutional Convention and a Cherokee Indian—honored recently in Wellston, Okla., as one of the town's oldest and best-known citizens.

BISHOP FRED PIERCE CORSON, Philadelphia, vice president of the World Methodist Council—returned from his seventh trip to England since 1945. He leaves again Sept. 5 for a 10-week tour of the missions in the Orient.

THE REV. CHARLES BOYLES, Mississippi Conference—projects secretary, National Conference of Methodist Youth, succeeding the Rev. LeRoy King, who returned to the pastorate.

DEAN DOUGLAS HORTON, Harvard Divinity School, Cambridge, Mass.—elected chairman of Faith and Order Commission, World Council of Churches. DR. J. ROBERT NELSON, honored for his four years as commission executive secretary, this month becomes dean of the Divinity School at Vanderbilt University. A Methodist, Nelson was made a permanent member of the commission.

### Longest Pastorate

Who has held the longest Methodist pastorate in one church?

At least three men appear to have claim to the title:

The Rev. Ralph Sockman is now in his 40th year at Christ Church, New York City.

The late Rev. George G. Valentyne served Park Avenue Church, Minneapolis, for more than half a century—42 years as pastor, 12 years as pastor emeritus.

The Rev. Edgar J. Helms died in 1942, shortly after completing 47 years at Morgan Memorial Church of All Nations, Boston.

(The Editors are interested in hearing about other long pastorates.)



*Cecil E. Lapo (left) of Oklahoma City, president of the National Fellowship of Methodist Musicians, chats with Dr. Bliss Wiant of Nashville, Tenn., the new executive secretary.*

## Music Directors Seek Higher Standards

The National Fellowship of Methodist Musicians, one of Methodism's newest organizations, will seek to raise standards of wedding and funeral music. As a start, it will issue a booklet on wedding music.

At a general meeting in Wisconsin, the 180 delegates, from 30 states and all of the church's six jurisdictions, also assailed conducting funerals away from churches. This, they asserted, involves "use of inferior instruments" and has led to "a larger control of the music by commercial enterprise than is considered desirable."

"The church must have a new deal and a new day in church music," said guest speaker Bishop John Wesley Lord, of Boston.

Dr. Earl E. Harper, head of the School of Fine Arts and Iowa Memorial Union, University of Iowa,

warned against becoming "content with liturgical worship" which is "lacking in vitality." Then, he added, "the genius of the Wesleyan movement will be lost."

A new monthly magazine for Methodist musicians is being planned for 1958, the Rev. Walter N. Vernon of Nashville, Tenn., announced.

## Clergy Partner System

A partner system in Oklahoma City is giving new Methodist ministers a short-cut to valuable experience.

Thirteen veteran ministers are working closely with 13 new pastors for two months. Besides steering them around early-ministry pitfalls, they invite them into their churches to deliver one or more sermons.

Dr. Edwin W. Parker, district superintendent who assigned the veteran ministers to aid the newcomers, said the system shows promise of developing into a yearly project in the Oklahoma Conference.

## Urges Joint Peace Effort

Simultaneous declarations by the World Council of Churches and the Roman Catholic Church on some global issues would be a great contribution to world peace.

So says Dr. George K. Bell, Anglican Bishop of Chichester and honorary president of the WCC. Among such issues, he said, are: prohibition of all weapons of mass destruction, including hydrogen and atomic bombs, armament reduction, and a ban on aggressive or subversive acts in other countries.

He told some 300 church leaders at

a recent seminar that there are no reasons in principle why there should not be joint declarations on such great moral issues.

Although the method of expression and style might be different, the substance of the message would be fundamentally the same. This single voice of the whole Christian world would be "something new in the experience of Christendom," he added.

## Dr. Hillman Dies

Dr. John L. Hillman, 92, president-emeritus of Simpson College, Indianola, Iowa, died of pneumonia July 13 at the Methodist retired home, Wesley Acres, in Des Moines.

He was a close friend of President Warren G. Harding, who assisted when Dr. Hillman joined the Masons. The two families lived across the street from each other in Marion, Ohio. At the time, Dr. Hillman was pastor of Epworth Methodist Church.

As pastor of Simpson (1919-36), Dr. Hillman guided construction of an administration building, and led a program that nearly doubled endowments. He conferred upon Dr. George Washington Carver, Negro scientist, his first honorary degree, was Carver's friend and an authority on his work.

Dr. Hillman retired from Simpson at the age of 70, but continued as professor of Bible for several months.

For a number of years he was an executive committee member of the Methodist Publishing House, and a member of the University Senate.

He served as pastor in Toledo, Columbus, Marion and Cleveland in Ohio, and in Des Moines, Iowa, and Pittsburgh, Pa.

## Pastor Wins Crusade

A courageous, 29-year-old Methodist minister has sparked a crusade which halted gambling in his town. And in the process he has given his congregation a "spiritual" lift.

It all started when the Rev. Stanley Brown of Diamond Lake Church, Mundelein, Ill., wrote an open letter to the Mundelein board of trustees demanding they "eliminate by prosecution" gambling practices in the town.

(A bingo tent was operating on the edge of town and gaming was the principal means of raising funds at the town's annual carnival, according to newspaper reports).

Brown's letter ("I had no intention of starting a crusade,") brought immediate results. The local newspaper took up the issue, and the village president threatened to sue the young minister for libel.

Brown's congregation met and voted to back him "morally and financially."

"It's done a lot for this church spiritually, just to take a stand on a concrete issue," Brown said.

Brown also had "wonderful support" from other ministers and people outside his own congregation. "Of course," he added, "I also received threatening letters and calls."

Illinois Attorney General Latham Castle ruled that Mundelein's gaming was illegal. Later the police department issued a letter stating that from now on there will be no lotteries, games of chance, bingo, or pinball machines in Mundelein.

As for the libel suit, "we haven't heard anything more about it," said Brown.

## Deaths . . .

KING D. BEACH, 74, retired member of the Michigan Conference, July 3, at Jackson, Mich.

HELEN BOYLES, 63, Methodist missionary to Korea, Japan, and Argentina for 30 years, recently at North Lewisburg, Ohio.

FRED CHENAULT, former minister of First Methodist Church, Birmingham, Ala., and a member of the Virginia Conference, July 3, in Richmond, Va.

C. L. CLIFFORD, 80, former executive secretary of the Montana Conference Board of Education, May 19, in Kalispell, Mont.

J. H. COUCH, retired minister of the North Georgia Conference, July 11, in Hampton, Ga.

CHARLES DUVAL, 63, minister of the Denver Area, July 9 at Castle Rock, Colo.

Mrs. D. L. FOLSOM, 65, wife of the Rev. Douglas Folsom, July 2 in Tucson, Ariz.

C. C. HERBERT, Sr., 85, minister of the South Carolina Methodist Conference, July 15, at High Point, N.C.

H. E. HOUSEMAN, 59, chaplain, North Texas Conference, May 12, at Pensacola, Fla.

Mrs. MYRTLE M. HOWERTON, 65, widow of the Rev. R. B. Howerton, June 16, in a Searcy, Ark., hospital.

M. L. METCALF, 79, retired minister of the North Iowa Conference, July 29, in Sioux City, Iowa.

DAVID E. MOFFETT, 80, retired minister of the Ohio Conference, at Roundhead.

Mrs. C. A. MOORE, wife of the Rev. C. A. Moore, a retired minister of the Ohio Conference.

Mrs. EDWIN S. POTTER, Sr., 91,

widow of the Rev. Edwin S. Potter, Sr., retired member of the New York Conference, July 28, in Kingston, N.Y.

Mrs. JESSIE MERCHANT REYNOLDS, wife of the Rev. Fred C. Reynolds of Washington, D.C., July 31, at Sibley Hospital, Washington.

THOMAS STARLING STAPLES, 78, former dean of Hendrix (Methodist) College, July 16, at Conway, Ark.

GEORGE A. WARMER, Sr., 74, retired minister of the Los Angeles District, Southern California-Arizona Conference, and from 1936-48 chairman of the conference Board of Education, July 17, in Altadena, Calif.

Mrs. ROSA DELL WILLIAMS, widow of the Rev. George Kittrell Williams of the old Alabama Conference, June 4, in Demopolis, Ala.

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## COMING EVENTS

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Sept. 3-10—Conference on Faith and Order, Oberlin College, Oberlin, Ohio.

Sept. 10-11—Interracial Leadership Conference, Board of Social and Economic Relations, Daytona Beach, Fla.

Sept. 10-12—Regional briefing conference sponsored by the Board of Temperance, Southeast, Lake Junaluska, N.C.

Sept. 11-12—Annual meeting, General Board of Pensions, Chicago, Ill.

Sept. 12-13—Interracial Leadership Conference, Board of Social and Economic Relations, Austin, Tex.

Sept. 20-22—General Board of Lay Activities annual meeting, Sheraton Hotel, Chicago, Ill.

Sept. 23-25—Annual meeting, Council on World Service and Finance, Los Angeles.

Sept. 24-26—Regional briefing conference sponsored by the Board of Temperance, Western, Glide Memorial Church, San Francisco, Calif.

Sept. 29-Oct. 6—Christian Education Week.

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## For Mrs. Preacher



LATE SUMMER finds many families in new charges busy getting settled in a strange house in a new town. The parsonage must be settled quickly. There is always the need for gracious hospitality and a warm welcome where the preacher lives—and many demands for your time and attention in church activities, plus getting the children organized for school.

Do you have a "pet" way to quickly make whatever house you occupy a home. What things are whisked from the packing cases first to dispel the strangeness of new surroundings or thwart homesickness?

How do you personalize the parsonage? Perhaps you collect, mount, and frame interesting old maps, or area vacation maps of places you've visited as a family. Or do you have some of the new, movable bookshelves with attractive metal mounting brackets, so you are sure to have the friendly warmth of familiar books collected by the family over the years? Or maybe you bought one piece of good art in each place you've lived—conversation and decoration pieces.

How do you manage, tactfully, to achieve action on needed decorat-

ing and repairs and new kitchen appliances that aren't especially evident to the casual visitor? (One wife wrote of working very hard to clean up a shabby house, adding a few bowls of garden flowers here and there. Then she had open house for the church women. Imagine her dismay to have them exclaim over what miracles she had wrought in making the place attractive.)

Are you prone to take better care of parsonage furnishings than you would were these things your very own? Or is the high polish on the dining room table today a burnish of resentment rubbed there because the thing's not really yours?

Please don't try to write about *all* these things; for then you'd never get the letter finished and off to me—and I do want so much to hear from you. Just pick one or two subjects of the deepest concern to you—those in which you've had a particularly revealing experience, and tell us how you handled matters.

Estelle Roach, at The Dalles, Oregon, has an especially thoughtful way of expressing her gratitude.

Once a year Mrs. Roach sends each woman of the church a friendly letter of appreciation. Here's the one she sent at the close of their first year at the present charge:

"With our first year in The Dalles coming to a close, it seems only fitting that I send you a word of appreciation.

"Jesus called himself 'the Good Shepherd,' and in those words fixed the ideal for all pastors. Being the helpmate of our husbands, we wives like to think you regard us as your 'shepherdess.'

"This position of honor brings unique privileges to the parsonage door. The abounding love, the gift of your friendship, the joys and opportunities to be of service to you, as well as the times you have answered some need of ours, has made us welcome.

"When my life seems to gather so much momentum I can scarcely keep up, I stop to remind myself of the first verse of *Lead, Kindly Light*, especially the last phrase, 'One step enough for me.'

"Thank you for the pleasant home of the parsonage, the joys of living and sharing with you. I covet your friendship. You have given me a wonderful year."

I daresay receiving a happy message like this leaves a nice, warm glow with those who have been kind and co-operative; to the few who may have been thoughtless, it is food for thought.

*CANDLES IN MY HEART* is the title of Isabel Sanderson's latest book of poems. (It is published in Chicago by Ralph Seymour Fletcher at \$2.50;

but you can order through The Methodist Publishing House.) This talented woman has as source materials the ingredients we all live with every day as we rear our children and find a place in church and civic life. From these common sources she weaves verse that speaks poignantly the satisfactions and frustrations, the joys, hopes, and fears we all know.

Choosing a typical sample of her poetry is a difficult task, but I believe the following will have special meaning to ministers' wives:

*We never know the good  
that comes from caring,  
Nor can we sense  
the value that a word  
Might give to one  
who long has been despairing,  
A word of hope  
in tenderness transferred.  
We never know what depths  
of hidden sorrow  
Engulf a weary soul  
where shadows creep;  
Sometimes a smile  
can brighten the tomorrow  
For one who dreads  
the vigil he must keep.*

*We never know  
when written word or spoken  
May be the sustenance  
that sees one through;  
When gentle understanding  
mends a broken  
Spirit that lacked faith  
to build anew.  
Release the warmth of love  
your heart would show,  
Its healing strength  
is greater than you know.*

—MARTHA





As a special service to its readers, **THE NEW CHRISTIAN ADVOCATE** provides this listing of manufacturers and suppliers of folding or school chairs for use in church school and fellowship halls. Additions to this directory to appear in future issues will include as complete listings as possible of reliable church equipment sources in all fields. Recommendations for additions should be sent to: Church Equipment Directory, **THE NEW CHRISTIAN ADVOCATE**.

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The Brunswick-Balke-Collender Co., 623 S. Wabash, Chicago, Ill.  
**Clarín Mfg. Company, 4640 Harrison St., Chicago 44, Illinois**  
**William H. Dietz, Inc., 10 South Wabash Ave., Chicago, Illinois**  
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Flowers School Equipment Co., Inc., 327 W. Main St., Richmond, Virginia  
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**The Franklin Lee Company, 12801 S. Halsted St., Chicago 28, Illinois**  
Gay Products, Inc., P. O. Box 899, Clearwater, Florida  
**Great Lakes Seating Company, Iron Mountain, Michigan**  
Hampden Specialty Products, Inc., Easthampton, Massachusetts  
Heywood-Wakefield, Menominee, Michigan  
Krueger Metal Products Co., 1056 W. Mason St., Green Bay, Wisconsin  
**Lynch Supply Co., 1815 South J Street, Fort Smith, Arkansas**  
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Mishek Supply Co., 821 East Elm Avenue, Waseca, Minnesota  
**The Monroe Company, 191 Church Street, Colfax, Iowa**  
The National Corporation, 291-307 Cleveland St., Orange, New Jersey  
Norquist Products, Incorporated, Jamestown, New York  
**Peabody Seating Company, Inc., North Manchester, Indiana**  
Louis Rastetter & Sons Co., 1300 Wall St., Fort Wayne, Ind.  
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## OPEN FORUM

### *Letters to the Editors*

#### About Bonhoeffer

EDITOR: I began with the book reviews when I started the reading of my June NEW CHRISTIAN ADVOCATE, and noted Julian Hartt's reference to Dietrich von Bonhoeffer. (How I wished that I knew more about his thinking and writing!)

Then I turned the pages to find George Hill's article. Thanks for this provocative kind of journalism. Those of us in the pastorate need more of it.

EMERSON S. COLAW

*Edison Park Methodist Church  
Chicago, Ill.*

#### More on Drinkers

EDITOR: The church that refuses membership to the drinker does not shut him out; God does. The Bible puts drunkards in the same class with adulterers, homosexuals, thieves, and robbers. It says that none of them can enter the Kingdom of God.

The churches that are having a phenomenal growth today are those that have the strictest requirements. Churches that refuse membership to both drinkers and smokers are running circles around us in comparative membership gains. And many people are leaving so-called "liberal" churches for churches that demand discipline of their members. . . .

GEORGE W. MONTGOMERY

*Retired, Methodist Minister  
Fort Worth, Tex.*

EDITOR: The May symposium on drinking and church membership raises some interesting questions:

How can I tell membership classes that it is wrong to drink and then, the next Sunday, take into my church someone who drinks? What will my young people think of me? Will they not have a right to think that, if So-and-so drinks and belongs to the Church, so can they?

If anyone is interested in belonging to the Church, he ought to realize that he is "the light of the world." Besides, all church members should be eligible to hold office, and the *Discipline* forbids offices to drinkers.

STANLEY CAINE

*Methodist Church  
Bottineau, N.D.*

EDITOR: I was interested in the symposium in the May issue, "Should Drinkers Be Allowed to Join the Church."

According to information that I have, that question is not asked a prospective member. They are asked "do you confess Jesus Christ as your Saviour and Lord and pledge your allegiance to his Kingdom?"

If we can get these drinking evangelists [those who drink] to confess Christ before men, in order for him to confess them before his Father, then by all means let us add them to our church rolls. I realize many drinkers are on the road to a drunk-

ard's hell, and maybe this is the means to bring them the Gospel.

FRED COLLINS

*Methodist Church  
Wibaux, Mont.*

EDITOR: The article on drinkers joining the Church was tip-top, so far as I am concerned.

Now give us a discussion of the grocery owner who sells beer in his store. Should he be allowed to join The Methodist Church? The *Discipline* is clear so far as General Rules are concerned (Par. 95).

GUENTHER BRANSTNER

*First Methodist Church  
Gaylord, Mich.*

### Our Appointment System

EDITOR: New York East Conference's suggestion that all Methodists adhere more strictly to our appointment system [*Newsletter*, July, p. 1] calls attention to a grave threat to our traditions.

It is distressing that the pastoral relations committee regards itself more and more as merely a hiring-and-firing agency. Frequently it asks for the appointment of a certain preacher—"or else." Unless it returns to its original functions, the General Conference is almost sure to order it abolished.

There would be real help in bishops and superintendents taking a stand (as Bishop W. T. Watkins of Louisville did recently) to assure committees that they will get a sympathetic and prayerful hearing only if they stay within their prescribed functions. And preachers could help by making it known that they will not

barter privately with any committee.

GEORGE R. KERN

*First Methodist Church  
Odessa, Mo.*

### Catholic-Protestant Marriage

EDITOR: The Rev. Jack Anderson missed the point completely in "Consultants' Answers" [July, p. 73]. He says, "The problem is not a Catholic-Protestant marriage." But it is!

I can't imagine any Methodist pastor advising a young woman and her baby to continue to live under the tension of a dominating, ill-bred, uncultured, headstrong Roman Catholic who gets his instructions from a narrow-minded, dogmatic, sarcastic, and bigoted priest who knows nothing but a Russian-like dictatorship which seeks complete control of every phase of life here and throughout the world.

ARCHIE N. HOLT

*Christy Memorial Church  
St. Louis, Mo.*

### Northerners to Southerners

EDITOR: I live in upstate New York. When I, and other members of the Central New York Conference, voted for the new constitutional amendment, I thought how much easier for us to take such positions than for our Southern brethren to do so.

We know that you Southerners who are reading this are on the racial "firing line." We hear of many courageous Southern pastors and laymen who live dangerously because of their convictions on race.

We in the North realize that this battle must be fought through by Christians in the South. We realize

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moral and a material involvement . . .

ROBERT J. McCUNE

*Methodist Church  
Truxton, N.Y.*

### Disarmament Delusions

EDITOR: Thanks for your editorial  
on "Disarmament Delusions" (*July  
issue*), with the optimistic conclusion  
that "we can make disarmament far  
more than a series of delusions and  
deadly despair."

I sense a growing interest on the  
part of clergymen in the grave need  
for giving the United Nations the  
power of law applicable to indi-  
viduals, replacing the present plan  
that deals with whole nations or gov-  
ernments . . .

M. E. DORR

*Trinity Methodist Church  
Des Moines, Iowa*

### No Leaps and Bounds

EDITOR: "Roman Catholics are in-  
creasing by leaps and bounds in  
America" seems to be a belief of many  
Protestants. It simply is not true. . .

In 1906, Roman Catholics were 37  
per cent of all church members in the  
U.S.A. In 1956, they were 34 per cent.  
In 1906, Catholics were 16.5 per cent  
of the whole American population;  
in 1956, they were 20 per cent. . .  
During the same 50 years, non-Cath-  
olics increased . . . over 15 per cent.  
In other words . . . Protestants and  
Jews increased at a ratio of four times  
as rapidly as Roman Catholics.

Two other items are significant:  
1) of the 531 members of Congress,

94 or 17.5 per cent are Roman Catholics; 2) of the 48 governors, 5 or 9.6 per cent are Roman Catholic. . . .

WILLARD JOHNSON

Barrington, Ill.

### Work of Preachers' Wives

EDITOR: Much in the recent discussion, "Should the Minister's Wife Work?" [July, p. 57] is beside the point. There should be no "duties of a minister's wife." No church should feel that it has a hold on the preacher's wife.

Christian responsibilities? Yes. Duties as a church member? She has those, too. But she has none as a preacher's wife, over and above those of other members.

MRS. JOHN SIMON

Methodist Church  
Beloit, Wis.

### Boon to the Pastor

EDITOR: The NEW CHRISTIAN ADVOCATE has been a boon to me, widening horizons, giving factual information and guidance, as well as an abundance of thought-provoking comment. I hope we can have some of the material that formerly appeared in the late *Religion and Health*.

ROBERT D. SIMISON

Methodist Church  
Ness City, Kan.

EDITOR: As an approved supply pastor, I have found the paper of much help. I do not have the time for much research, but you have done the research for me.

JERRY M. HILTON

Lorman, Miss.

SEPTEMBER, 1957

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## The CHURCH and the LAW

**F. MURRAY BENSON**  
Attorney and Methodist Layman

*This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.—Eds.*

**THE CASE:** The trustees of a non-profit corporation, organized under Ohio laws for religious purposes, were sued on the charge that they had changed the name of the organization to defraud it of its property. The complaining party maintained that other trustees had been elected and wanted the defending trustees to stop their functions.

**Decision:** The court held that the attempt to re-incorporate the church so that the name of the corporation would correspond with the recorded title of the church property did not change its structure.

Furthermore, the court said that regulations of the church provide for certain things to be done before any vacancies in the group of trustees can be filled. These requirements had not been met; therefore, the complaining party had no authority to change the trustees.

[EAST END CHURCH OF GOD V. LOGAN ET AL., 31 N.E. 2d. 439 (1956)]

# THEY SAY:

two pages of provocation

*These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."*

## 100 Years From Now

IF WE would do the simple, honest, Christian thing, we would wipe out all forms of segregation, discrimination, and barriers of all kinds—racial, national, economic, political, cultural—that divide and hold men apart in this world and at times cause them to kill each other *en masse*. It may take a generation more before Southerners can see it, but the institution of segregation in all of its forms is un-Christian, inhuman, and indecent. It is basically immoral.

A century from now Americans of that day will look back upon our forebears of 100 years ago. Southerners a century ago fought to preserve human slavery—something that we know today is wrong and unthinkable. Southerners 100 years from now will view racial segregation in all its forms in the same identical manner.

But I do not live 100 years from now—nor did I live 100 years ago. I live now and I must face up to the issues of my day. What would Christ do in this public school segregation issue? As a Christian, I can find no escape from this question or its correct answer: All men are brothers; all men are of the same blood; no

man is, in the sight of God, superior or inferior to another man; what belongs to the public belongs to all citizens; enforced segregation, in its essence or as an institution, is un-Christian, immoral and indecent.

—DALLAS MALLISON in the *North Carolina Christian Advocate*

## Evangelism Today

I AM NOT thinking of evangelism in the narrow terms the world often connotes. Evangelism is infinitely more than a set pattern of words to be given at a set time or place, and it is not a collection of techniques. It can, indeed must, be the purpose of all that we do. For all that we do speaks something. It says what we believe, or if we believe.

—PAUL JAQUITH, director the University Christian Mission

## Insights

BY ABSOLUTIZING the realist approach, we deify self-love, forget our neighbor, exalt power as the unimpeachable sovereign of life, and find our refuge in despair. I believe that the only way to avoid an irresponsible idealism on the one hand, and a morally cynical realism on the other,

is through the application of the insights of the Judaeo-Christian religious tradition to the field of international affairs.

—ANNE BOOTH HALE, in *Union Seminary Quarterly Review* (Nov., 1956)

### What Is Our Goal?

TOO OFTEN we Protestant Americans grow boggle-headed over the issues involved in trying to understand foreign policy. If we look behind the headlines to discover the principles apparently operating in this complex realm of our national life, many of us will be forced to ask quite honestly, "But is this Christian?" The idealists among us may hope that with a little more mutual understanding among nations, the use of force will eventually become unnecessary. The realists are apt to write off such an attitude as utopian, and insist that the protection of our national security (backed by adequate power) is the goal of foreign policy. Those who are neither total idealists or realists may take refuge in a kind of moral cynicism which befuddles the issues and hampers their decisions.

—ANNE BOOTH HALE, in *Union Seminary Quarterly Review* (Nov., 1956)

### No Time for Holiness

RECENTLY services exceeded the customary hour-long period on two successive occasions. Conscious of having sinned against time twice in succession, the minister asked that only the first and last stanzas of the last hymn be sung. Only then did he notice what he had done. He waited for the congregation to smile, but they sang two verses of "Take Time to Be

Holy" without noticing the ludicrousness of the situation.

The hard-won mood of worship must be ruthlessly violated because of the tyranny of time.

Can worship be turned on and off like a water faucet? Is not such worship a mere formality, instead of a living experience? Is it not disrespectful to God to place him within humanly imposed limits? Can we place our limitations upon God and have the full power and glory of his Being touch our lives?

At Pentecost, the disciples waited until the Holy Spirit came upon them. We do not have time to wait. Therefore, the power does not come.

—E. LESTER HYLTON, pastor, Memorial Methodist Church, Norfolk. Va.

### During Convalescence

DURING four months in the hospital last winter, my pastor came to see me. He gave me Communion and helped me greatly.

Now I am home going through a long period of convalescence and rehabilitation. I am learning to walk and trying to adjust myself to the fact that I will never again be able to lead the active life that I love. But my pastor has not been to see me in 10 weeks.

I have much time to think and study. Many questions and doubts have risen to torment me. But he is too busy to come. (Of course, I know he really is busy!)

I feel terribly disillusioned and let down by the church of which I have been an active member for over 40 years.

—MRS. J. J., Indiana



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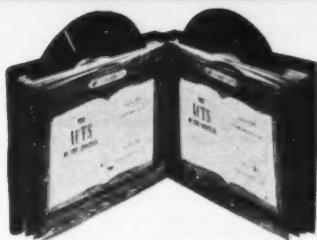


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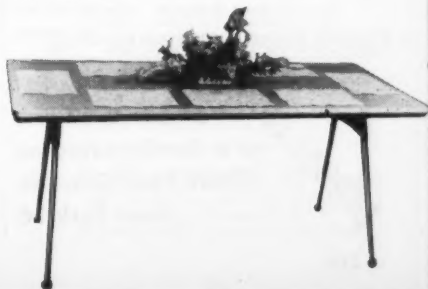
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## One On Us

DEPARTMENT OF 'HUMORLETICS'

A THEOLOG was declaiming before the public-speaking class and making a very poor showing. Exasperated, the professor called out from the back of the class, "Why can't you speak any louder? Be more enthusiastic! open your mouth, and throw yourself into it!"

AFTER receiving his B.D. degree, Chaplain Frank G. Kelly departed for annual conference. His dress clothes, packed in another suitcase, were delayed in shipment. He appeared, ill at ease and without a suit coat, at fashionable First Church to take the committee on conference relations exam.

On the morning of the opening day the suitcase still had not arrived. The conference was scheduled to open that afternoon with a service of Holy Communion and presentation of the new men to the entire conference.

Pondering his situation as he passed a dry-cleaning establishment, Kelly entered and inquired if there were any unclaimed coats for sale. None were suitable.

"Wait!" the clerk called out as he turned to leave. "I have some coats in the back room that were left here for Holland Flood Relief." She returned with a badly wrinkled blue coat and said she thought that, under the circumstances, he needed it more.

NEW CHRISTIAN ADVOCATE

## It's an Idea...

Color slides told the story of a year's work by agencies of the Franklin (Pa.) Community Chest, and they might be used equally well to tell the story of your church program: Slides of the church nursery on Sunday morning, a bride and groom at the altar, a junior choir rehearsal, grandmothers quilting, youth at worship, wise men donning their beards for the Christmas pageant, an usher greeting a newcomer. Use the slides so they tell a story. Suggested length to keep interest is about 15 minutes.

For communion bread, Mrs. Alma Luginbill of West Lafayette, Ind., has this recipe:

- 1 1/4 cups flour
- 3 level tablespoons shortening
- 4-6 tablespoons water
- 1 pinch salt

Divide into three parts. Roll out and score in small squares on thin cooky sheets. Bake slowly about one-half hour at 325 degrees. Avoid browning.

The squares are tiny and crisp. Women in the church will gladly prepare them for the communion service, says Mrs. Luginbill.

Shirts are returned from a Prospect Park, Pa., laundry with this label on each one: "Come to Church Sunday—Your Shirt, Sir, Prepared for That Neater Look."



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# We Want to Know

## FOR THE INNER LIFE

An item in the May issue mentions spiritual help may be found in such groups as Kirkridge Fellowship, Disciplined Order of Christ, and Iona Brotherhood. What are these groups?

*Kirkridge Fellowship, with headquarters at Bangor, Pa., is a group of interdenominational churchmen seeking deeper reaches of Christian faith through retreats; the Disciplined Order of Christ is a Methodist group with about the same purpose, but with no headquarters; the Iona Brotherhood located on an island off Scotland's coast, has members who withdraw for prayer, discussion, and manual labor, and then go back to social work in Glasgow. It is identified with George F. MacLeod.—Eds.*

## COMMUNION CLOTHS

Our Woman's Society wants to purchase new cloths for the Communion service. Is there any regulation or custom concerning the size of each cloth? Is there any specification regarding the distance of the cloth from the floor?

*There are no regulations in our Ritual. These matters are left to the esthetic sense of those in charge, and would depend on the size of the Communion service and table.—Eds.*

NEW CHRISTIAN ADVOCATE

# Together

## Preview



**NOTE TO PASTORS:** *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.

### THE DAY MY RELIGION MEANT MOST TO ME

by Harold G. Lynch

This is the first-place winner in TOGETHER's contest announced several months ago. H. G. Lynch writes a moving story of his experiences in a World War II prison camp. First in a series—more prize-winning stories are coming up in future issues of TOGETHER.

### I SAW

A retired Methodist minister, R. A. Teeter, looks at people and places with a rich, warmhearted commentary. Sermon material in this page.

### WE LINKLETTERS LAUGH TOGETHER!

by Art Linkletter

The famous star of radio and TV says that "laughter is born in all of us," and then proceeds to tell how his family goes about building fun and the rewards that come from it. This

is probably one of the best family stories that will appear anywhere this year. It is good for young and old alike.

### HOW TO RING DOORBELLS AND STILL BE FRIENDS

by Susan S. Heller

Soon it will be every-member-can-vass time again in thousands of churches. It can be fun! Here are some tips born out of experience on how to solicit money and leave people grateful for your visit.

### CONVERTING EX-HEADHUNTERS

a Pictorial

Descendants of the "wild men of Borneo" on the island of Sarawak are deciding whether to become Moslem, Roman Catholic, or Protestant. Already thousands are Methodists. In this pictorial we meet some of the ex-headhunters in the land which our church has selected for special missionary effort.

### HE MADE METHODISTS SING

by Charles W. Ferguson

On the 250th anniversary of the birth of Charles Wesley, TOGETHER

presents an outstanding personality story by a senior editor of *Reader's Digest*. Mr. Ferguson, once a Methodist minister himself, brings to life a man who wrote more than 6,500 hymns.

#### **TOO MANY PEOPLE**

by Margaret Sanger

"The world is exploding at the seams," says the renowned advocate of birth control. Then she gives a vivid picture of the population problem the world over. More important, she tells what is being done about it—the growth of planned parenthood in Asia for example. Since The Methodist Church has taken a specific stand on planned parenthood, Methodists will have a special interest in this article.

#### **SHOULD THE PATIENT BE TOLD THE TRUTH?**

This month's *Powwow* takes up a situation which eventually most families have to face—what to do when some loved one is, perhaps, incurably stricken. Two men give you their views: one is Dr. Smiley Blanton, leading psychiatrist and author, and the other is Dr. Ben F. Lehmberg, pastor of First Methodist Church, Colorado Springs, Colo.

#### **AT EMORY—THEY PLAY THE GAME!**

by Blake Clark

Here's a college—and Methodist, too—with courage to put the right emphasis on sports. Emory stresses an amazing intramural program—a timely story for the fall gridiron season upon us.

#### **WESLEYS IN GEORGIA**

TOGETHER presents an almost-for-

gotten chapter in the lives of the Wesley brothers—their visit in 1736 to America. To portray this event, which had considerable effect on the Wesleys' religious thinking, TOGETHER's art editor, Floyd Johnson, journeyed to St. Simons Island off Georgia. There he re-created the Wesleys' visit and their mission to the Indians in eight magnificent water colors. Here is a real bonus feature for your church school.

#### **PROMISES TO PETER**

by Charlie W. Shedd

This month's *Reader's Choice* is a touching testament of a minister-father on the occasion of his son's birth. Many readers have chosen this article. Don't miss it!

#### **I CAN'T AFFORD A BABY SITTER**

by Dorothy Van Ark

A Colorado mother of four tells how she gets around the baby-sitting problem and why she would not have a baby sitter in any event. We think you may find it sermon material, as well as an idea for parents.

#### **BIRD WATCHERS HELP BUILD A CHURCH**

Don't miss this month's *Hobby Alley* story about a Manitowoc, Wis., church.

#### **'DO THIS IN REMEMBRANCE OF ME'**

World Protestants join a 2,000-year-old rite on World-wide Communion Sunday, October 6. On these color pages TOGETHER traces the history of Communion down through the centuries, combining early Communion scenes with those commonly observed in a great many of our churches today.

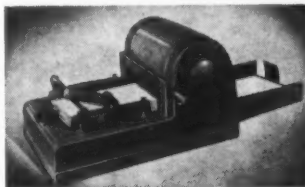
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